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The BULLETIN is published four times a year—in March, May, October and December. Its emphasis is on description and exposition, not primarily on criticism or controversy. The March issue regularly carries the Proceedings of the Annual Meeting of the Association. Leaders in the college world contribute to every issue.

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EDITORIAL NOTES

THREE IS A CONTINUING TENDENCY among the colleges to set a retiring age for the faculty members. Some permit them to retire at ages varying from 65 to 70 with permission of annual election up to a deadline, usually the Biblical allotment of 70 years. Others simply set an age limit like 68 or 70 without any reference to annual election for a longer period. It has been suggested that the welfare of the college and university would be enhanced if the deadline of 70 years were set for presidents and trustees. These administrative officers could become *emeriti*, with permission to attend board meetings but without voting privileges.

AT THE ANNUAL MEETING of the Federation de l'Alliance Francaise of the United States and Canada, held in New York City, April 6, 1945, Guy E. Snavely was elected President and Professor Daniel Girard of Columbia University was elected Secretary-General.

ON JANUARY 10, preceding the annual meeting of the Association of American Colleges at the Claridge Hotel in Atlantic City, a new organization was effected to be known as the American Conference of Academic Deans.

Approximately fifty deans met, and after a comprehensive discussion of the need and feasibility of a national organization, it was the unanimous consensus that such a group would prove very beneficial in that it would provide an opportunity for members to exchange points of view and to discuss problems concerned primarily with the deans.

Meetings are to be held preceding the annual meeting of the Association of American Colleges. Membership is open to all academic deans of colleges that are members of the Association. The Conference will be rather informal in character. Dean E. V. Bowers of Marshall College was elected chairman and Dean Ruth Higgins of Beaver College was appointed secretary. The Chairman was authorized to appoint an Executive Committee of four to assist in formulating further organizational details and in providing a program for the next meeting. The following members were appointed:

Dean Edward R. Bartlett, DePauw University

Dean Edward Y. Blewett, University of New Hampshire

Dean Ruth Higgins, Beaver College

Dean Stephen A. Mulcahy, Boston College

Further information will be sent to each dean.

"I VENTURE THE STATEMENT of a six-point program for the postwar period. Concerning some of the points I have considerable conviction. Others are included because they represent substantial trends which are supported by men having some claims to authority.

I

Major fields of study in the undergraduate college, and research in the graduate college should be in the field of social sciences rather than in physical sciences. In undergraduate work the first two years should be devoted, as in high school, to a thorough grounding in English, mathematics, history, logic and the science of behavior. One foreign language should be studied and mastered. In the junior and senior undergraduate years the emphasis should be upon history, sociology, economics, philosophy, social and political ethics. Students should be encouraged to enter college at an earlier age. Colleges should be prepared to care for the needs of such students.

The problems to be faced after the war will be terrific. They will be social, economic, political and moral problems. Colleges and universities must be equipped to attack problems both through instruction and research. Our first task is to learn to live together both as individuals and as nations.

II

Work, diligence and thoroughness shall take the place of 'social education.' This doesn't mean the elimination of 'student activity' in the promotion of their physical and social 'interests.' Some of these 'interests' are not worthy of serious pursuit. College life should be directed experience of democratic processes in the exercise of definitely delegated powers.

III

Physical education and training should be a campus-wide service for all students. Health service and physical education should be integrated. Colleges and universities are institutions

of learning; they are not primarily purveyors of spectacles for a price.

IV

Support given to any department of instruction and research should be measured not by the number of students in that department but by the relation in which it stands to the general public welfare. Courses of instruction directed to public welfare provide the best opportunity for 'useful living.'

The direction in which an institution should develop should not be determined basically by the choice of students but by institutional policy. Of course it must be admitted that in the long run the public in college as in government gets what it wants.

V

Colleges should give more attention to working out plans for a special degree or certificate to students who have completed the first two years of college and who have secured a thorough grounding in the liberal arts. Qualified students who so elect should then be allowed to proceed to secure the traditional bachelor's degree and should be given greater freedom to do independent work. The final undergraduate degree for such students should depend upon rigid final examination and not upon attendance at classes.

VI

In education we cannot look for salvation by acceleration. College youth are eighteen to twenty-one years of age. The college program should make full use of this period and the needs of this age group."—Excerpt from Annual Report of President H. M. Gage, Lindenwood College, St. Charles, Missouri.

NORTH CENTRAL ASSOCIATION will begin its regular accrediting activities on July 1, 1945, after two years' moratorium, on the acceptance of applications for accrediting colleges and universities. It has adopted the following policy:

In receiving applications for accrediting, the Secretary's office is instructed to follow the policy of discouraging institutions which may not be operating under substantially normal conditions. One evidence of normal operational con-

ditions shall be an enrolment of civilian students counted at the end of the first month of the regular academic year, at least 70 per cent as large as the enrolment on the corresponding date in 1940. Another evidence of normal operational conditions shall be that not to exceed 20 per cent of the instructional staff are serving on appointments that are to be terminated by the return of the regular faculty members who are on leave of absence because of war conditions. The Secretary's office shall make clear and explicit to institutional officials that programs will be judged on the basis of current observations; past conditions and future prospects will not be ignored, but they will not be determinative.

NATIONAL EDUCATION ASSOCIATION is to be highly commended for its recent brochure on "Education—A Mighty Force." It portrays how education is the best investment for winning the battles of peace.

FELICITATIONS to Le Roy E. Kimball, treasurer of the Association for a number of years, who is now vice-chancellor as well as comptroller of New York University.

POST-WAR EDUCATIONAL RECONSTRUCTION IN THE UNITED NATIONS, edited by I. L. Kandel, tells of the havoc wrought by the totalitarian aggressors on educational systems of occupied countries; the needs and problems that confront each of the countries; and presents a program for reconstruction in the years following the victory of the United Nations. It is of special interest and importance now when the attention of all thoughtful students is directed to the future of education and to the prospects of reorientation based on the ideals for which the war is being fought. Published by Teachers College, Columbia University, New York.

PATHS TO BETTER SCHOOLS is offered as a help to those who are seeking better schools. No final list of goals nor guarantee of success is set up. It should, however, help many laymen and educators to see more clearly "what was already there, perhaps, but dim." Published by American Association of School Administrators, 1201 Sixteenth Street, N.W., Washington, D. C.

THE DILEMMA OF THE MODERN MUSEUM OF ART—whether to become a temple of learning and understanding or to remain merely hanging gardens for the perpetuation of Babylonian pleasures of aestheticism—is the subject of this delightfully written, informal book, *BABEL'S TOWER*. The author, Francis H. Taylor, who is director of the Metropolitan Museum of Art of New York, traces the history of museums, the philosophy which has directed their development and the problems which they face in the future. Not only those connected with museums will find stimulating reading in these pages, but also everyone who is interested in the problem of making more effective use of his leisure and who knows that art is not remote from reality. It is published by Columbia University Press.

CONSCRIPTION AFTER THE WAR? by Harrop A. and Ruth S. Freeman presents challengingly in a brief, readable but authoritative manner, the chief issues on conscription after the war. It is especially designed for youth, but is proving equally popular among adults because it is loaded with significant facts and questions with constructive alternatives for a permanent system of militarism. The price of the book is 25¢ at Fellowship Publications, 2929 Broadway, New York.

COLLEGE ENTRANCE EXAMINATION BOARD announces the appointment of Henry Chauncey as Associate Secretary, as of July 1, 1945, to succeed John M. Stalnaker who has been appointed dean of students and professor of psychology at Stanford University. Mr. Chauncey has been assistant to the dean of the faculty of arts and sciences at Harvard College. Professor Harold O. Gulliksen of Princeton University has been appointed Research Secretary for the Board.

ARTS PROGRAM

MANY of our artists have been heard in Town Hall recitals this season. Starting last fall, the list includes to date: John Kirkpatrick, Pianist; Fritz Jahoda, Pianist; Samuel Dushkin, Violinist; Maurice Eisenberg, Cellist; Yves Tinayre, Baritone; and Aubrey Pankey, Baritone.

The Metropolitan Opera Guild presented Joaquin Nin-Culmell in a series of "Opera Previews" over WQXR last November. Mr. Nin-Culmell explained the opera and played excerpts to illustrate his point.

Ernst Wolff was heard in a series of programs over WNYC last January. As usual, Mr. Wolff accompanied himself at the piano. Perhaps it was in anticipation of his excellent performance that Mr. Wolff was made an honorary Texan while on tour for the Arts Program last November.

Doel Reed's "River and Storm" was recently exhibited and was considered by the critics to be "among the most remarkable prints" on exhibition.

Father J. Joseph Lynch, S.J., collaborated with the Coast and Geodetic Survey of the Department of Commerce and Professor A. K. Lobeck of Columbia University in the preparation of a map appearing in an issue of New York's *Daily News* last November. The primary cause of quakes is the readjustment of component parts of the earth's crust. These readjustments frequently take place along faults, but "Don't let these faults worry you. They've behaved themselves for a few hundred million years and aren't likely to start trouble now" is a reassuring statement by the authors.

It is with sincere regret that we announce the resignation of Miss Marjorie Nicholson, for seven years an able assistant in the Arts Program. Our good wishes go with her in her new field of endeavor.

Alexander Kerensky has recently returned from a tour of 17 colleges in the North Central, Northwest and Southwest States.

When we asked him how many talks he made, he modestly replied "Less than 250."

Miss Norwood Baker, formerly connected with Converse College, has been appointed Assistant Director of the Arts Program.

Harry Gottlieb and Hale Woodruff have recently held exhibitions in New York. Mr. Gottlieb is noted for his work in silk screen technique, while Mr. Woodruff employs the use of water colors as his medium.

THE WAR AND THE BRITISH UNIVERSITIES

PROFESSOR D. W. BROGAN

PETERHOUSE COLLEGE, CAMBRIDGE UNIVERSITY

TO visit Oxford or Cambridge today is to receive very contrary impressions. The streets are full of soldiers, sailors, aviators; in Oxford, especially, the streets are full of trucks; jeeps, and great cars designed to carry aeroplanes, wings and fragments of smashed planes pass through constantly to the salvage works. Yet at other moments, the two ancient university towns seem unchanged. Pass into the court of one of the old colleges which has not become a hospital or an office; the grass is still cut smooth, college servants of the old type still pass to and fro and "dons," college teachers in their gowns, can be seen behaving much as of old, absorbed in thought or almost excessively lively according to taste. Inside the college halls, the old ritual of dinner proceeds, apparently unchanged. Apparently only, for not only are there uniforms in the hall, but few of the dons at the high table are in evening clothes, and some of them are sure to be merely visitors from London or Washington or Athens or Paris, paying a hasty visit to see that the old place still stands.

In the bookshops the same mixture of old and new is to be noted. The biggest single collection of books is probably that dealing with aerial navigation, with the maintenance of instruments of war and the application of mathematics and physics to the purposes of war. The next biggest collection will deal with polities, the past, present and future of all kinds of institutions from the universe, or the British Empire, to the village school or the country church. Books on and for and against economic and social "planning" abound, and the American soldier buying a guidebook to find his way around the neighborhood, elbows the naval officer or the R.A.F. pilot absorbed in a guide to the future of mankind.

One change, a distressful change, from peacetime is to be noticed. How few and dear and comparatively unrepresentative are the French books! What a change from peace, when the great university bookshops of Oxford and Cambridge and the great bookshops of London were proud to have nearly as good

collections of French books on their shelves as if they had been situated in the Latin Quarter or the Place du Palais Royal, instead of in Oxford Street or Oxford. Rather pathetic notices appeal to customers to sell their old French books, and each addition to the French stock is snapped up at once. To have been one of the first lucky buyers of "Le Crevecoeur" when Aragon's poems first burst on London like a flying bomb, was to be a marked man. To possess a volume of the Pleiade was even more distinguished.

For the first time in their long history, the two children of Paris, Oxford and Cambridge were cut off from their parent and that separation revealed how deep were the connections between parent and child or, at any rate, between child and parent. What was dramatically true of French culture and French intellectual life was true of all western culture; England was isolated in an involuntary splendor; that London had become the intellectual capital of the free world was a matter of pride, but not of rejoicing; that the British universities were almost the only true *studia generalia* left in Europe was equally a matter of pride and a cause of a new sense of responsibility. It was an honor, but an honor that was a heavy burden, to have to replace the Sorbonne then in chains. Still, *noblesse oblige*, and the burden was shouldered with what success limited and diminishing resources made possible.

In another sense, the universities of Britain, or some of them, had to shoulder a war burden. London University was for long in the firing line and, indeed, was especially unlucky. It suffered greatly in the loss of libraries, institutes, laboratories, colleges. At the beginning of the war, in accordance with the prearranged plan, its constituent parts were evacuated to Oxford, to Cambridge, to Glasgow and to Edinburgh. At least one of its colleges, evacuated to a "safe" university in the provinces, found itself in what turned out to be as badly bombed a city as London itself, and lost, in consequence, not only a great part of its permanent home in London, but a great part of the library evacuated from London. It was difficult to keep up the local connections of the colleges of London University after they had been, like the School of Economics, for five years in Cambridge. It was difficult to keep a college united in spirit when its medical

school was in Glasgow, its arts faculty in Bristol, its science faculty in Birmingham and its offices in a London suburb. Some of the provincial universities suffered badly from air raids and from compulsory evacuation, and all suffered from the inevitable result of war, the loss of students.

Indeed, normal student life in Britain has practically come to a close; not since 1940 has there been, or could there be, any normal university life for the young, even in those universities untouched, materially speaking, by the war. Precocious students who could qualify to enter the university well in advance of the day they would be called up for the services, students whose physical defects made them ineligible for service, wounded men returning from the services, some technicians and medical students, these made the normal student population. But there was added to the student body, so limited and so abnormal, a new class—the cadets. These were preparing for service in the army or the navy or the air force. They were sent to the universities to undergo a strenuous and intense technical training but, and here was the novelty, they were allowed and, indeed, encouraged, to add to their technical training a course in general education. A future R.A.F. pilot might spend what time and energy had been left him after aerial navigation and the use and maintenance of machine guns, in studying modern history or Greek philosophy; he might turn from the theory and practice of the internal combustion engine to Cezanne or Shakespeare or Hume or Macaulay. The theory behind this double training was simple. These future officers would have to be not merely technicians but leaders of men; to give them a purely technical training was to limit, arbitrarily, their chance of development along the lines of their natural aptitudes and tastes and to make them less effective leaders. This was especially the view of the army, which had to provide officers who could counter the boredom bred by the conditions of army life, the long periods of repeated training, the difficulty of entrusting the command of middle-aged men, with families and businesses, to mere boys—if those mere boys had no more mental resources than their strict military training gave them. And one of the chief and most fruitful tasks of the universities has been to give to these cadets not only a high degree of technical training, but a general, civilized view

of the world in which they have to fight and will soon have to live—without the automatic stimulus of war and military discipline.

Of course, military service is itself a kind of education, but it is not the same kind of education as that provided by the universities. In the English university system, as in all good university systems, much of the education, and possibly the most valuable part, is provided by the students for each other. The role of the teacher is more remote, less effective, and perhaps its most valuable part is to remind the students, as it was once put by a famous Master of Trinity College, Cambridge, that "we are none of us infallible, not even the youngest of us." In wartime, the breach between the generations is less easily bridged, much of the experience of the young is unprecedented, but is less so than they naturally think. Then there has never been such a passion for reading, but the war has made books scarce. One air raid on London destroyed four million books and many of the commonest classics and most valuable textbooks are unobtainable. Readers have to fall back on inferior books because they alone are available, and that is more of a loss for the young than for their elders, who have read, or had a chance to read, the best books.

Yet the appetite for learning, however ill-served it may be, is a testimonial to the effectiveness of the new English educational system. This is the most intellectually curious army that Britain has ever had. The private soldier of today is a far more sophisticated person than his predecessor of twenty-five years ago, not to speak of the largely illiterate heroes of older wars. The very complaints made about his intellectual level by the hypercritical are compliments to the educational system, for they assume standards of reasonable expectation that would have seemed Utopian a generation ago. It was from the new secondary schools, founded in this century, that most of the R.A.F. pilots of 1940 came. And at the top, the universities have met all the demands made on them; from them came the technicians who have countered the most diabolical inventions of the enemy, and despite the war it was a pathologist in a London medical school who discovered the effects of penicillin, one of the greatest medical triumphs since Pasteur. The schools and universities have

deserved well of their country, and the role of their students has made the easy critics of the morale and manners of the young seem foolish.

But no one pretends that all is or has been well. Despite a real application of the principle of "la carrière ouverte aux talents," English education is still marked by class divisions. It is not that the poor boy, if he is brilliant, is denied his chance; in few countries is the really poor boy who is also really brilliant given a better chance. But that chance is one of entering a highly unified class, unified by habits of speech and life produced at school, and then at the two "ancient universities" of Oxford and Cambridge. The mark of this education is not effaced, whatever social and political principles are adopted, and the great English schools and universities have always provided at least their share of reformers and revolutionaries. But one is tempted to apply to them the dictum of Robert de Jouvenel about the Chamber of Deputies. "There is more in common between two old Etonians, one of whom is a Communist, than between two Communists, one of whom is an old Etonian."

At the top, in the universities, the main ground of complaint is that Oxford and Cambridge drain away from the newer universities their best pupils, and that much too high a proportion of the university teaching body is drawn from Oxford and Cambridge which, whatever their merits as universities, do not prepare very well for the life and problems of a great industrial city, or for the understanding of the needs of the great industrial masses.

The British Government is resolved both to spend more money on education and to bring far more people into its orbit, but the great problem of social unity remains. Intellectual unity has made for more progress; the "Workers Educational Association," that very successful "université populaire" which owes so much to the late Archbishop of Canterbury, Dr. William Temple, has useful rivals and auxiliaries. The job of providing good textbooks and other educational equipment for adults, as well as children, has been carried very far. In no country is some understanding of the technique of economic argument as widespread as in England or mere nonsense less certain of getting a warm welcome (although, of course, its chances of getting a wel-

come are great—the English, after all, are human!). The level of knowledge and intelligence in the lower ranks of the civil service has risen a great deal, and the level of competence of the ordinary school teachers has risen a great deal too. But much remains to be done before it can be said that the English child gets as good a chance in one area as another, or before it is safe to assume that the average parent has acquired that Scots respect for learning which has bred those qualities that the British world has agreed to admire in the Scots nearly as much as the Scots themselves do!

No one has any illusions about the future; the task falling to Britain will be difficult; the English will need all the traditional stability and tenacity of which they are rightly proud; they will also need all that intellectual energy of which the countrymen of Shakespeare and Newton have refused to be proud, consciously. That now they are more willing to admit that brains and knowledge count, is, perhaps, the most interesting sign of the times.

EDUCATION AND TRAINING FOR INTERNATIONAL WORK

FRANK MUNK

DIRECTOR OF TRAINING, UNITED NATIONS RELIEF AND
REHABILITATION ADMINISTRATION

CLOSER and more intensive relations between nations will undoubtedly result from the present conflict. Education will have to take account and make its contribution to "one-worldness" in two directions: by promulgating international understanding and by training people who will be instrumental in working out relations between governments, organized social groups and individuals.

Both public and private organizations will need increasing numbers of persons qualified in this field. Some will be in the service of their own government or its sub-divisions, others will serve newly created international organizations. It is the latter category of international civil service that will present a particular challenge to educators. So far, only limited efforts have been made to educate personnel for international civil service. There were, it is true, a number of international organizations even before World War II. Among them were the League of Nations and the International Labor Office in Geneva, the International Bureau of the Universal Postal Union in Bern, the International Office of Public Health in Paris, the International Agricultural Institute in Rome, the Bank of International Settlements in Basel, the International Hydrographic Bureau in Monaco, the Bureau of the International Telecommunications Union, the International Institute of Weights and Measures, the International Council of Scientific Unions, the Inter-Governmental Committee on Refugees, the Pan-American Sanitary Bureau, and a few others.

The ever-growing interdependence of nations will undoubtedly necessitate the creation of many more international agencies. Already a few have come into being and others are in the making. One full-fledged organization representative of all the nations who have waged war on Germany and Japan, namely the United Nations Relief and Rehabilitation Administration, is in

existence. Others have been envisaged and are in the process of organizing—in particular, “The Interim Commission for Food and Agriculture of the United Nations”—or are to be set up as soon as their constitutions are ratified by the member nations—such as the International Monetary Fund, the International Bank for Reconstruction and Development, the International Civil Aviation Organization and, of course, the international organization proposed at Dumbarton Oaks. The name of it is to be simply “The United Nations.” It is to be presumed that this organization, to be finally set up at San Francisco, would be “the peak association,” in a sense superior to and responsible for most of the existing international bodies. The Economic and Social Council of the United Nations would, for instance, assume overall responsibility for all specialized agencies in the field of economic and social cooperation.

No single agency could or should undertake the training of prospective international civil servants by itself. The secretariat of the new international bodies should be recruited on as wide a geographic and ethnographic basis as possible. It is, however, conceivable that the United States will have to recruit a large percentage of the staffs in the period immediately following the war, not only because of her emerging status in the community of nations, but also because educational institutions in almost every other country have been either completely interrupted or severely handicapped by the war. The educators of the United States will be called on to bear more than their share of responsibility for the preparation of this personnel.

In this endeavor American institutions of higher learning will be able to put to good use certain experiences gained in wartime training. A large number of colleges and universities offered as part of their wartime curriculum courses preparing students for some kind of international work connected with the prosecution of the war.

The Foreign Area and Language courses under the Army Specialized Training Program and the Civil Affairs courses offered to future officers of the Army's G-5 are outstanding examples. A recent article appraises the former program as follows:

The ASTP brought to a number of campuses an elite of enlisted men, of a type that we are likely to see back on the

campuses once the war is over. Furthermore, need for Foreign Area instruction suggested a regional approach to the study of social phenomena which may well serve as a model for the regular curriculum.¹

A number of universities have instituted special programs for international service, as for example, the training for international administration of Columbia and Harvard. Other institutions have specialized in preparing people for work in foreign relief and rehabilitation. Outstanding examples are Haverford College and the Pacific School of Religion in Berkeley. The Graduate Faculty of the New School for Social Research has also made outstanding contributions to preparation for overseas work.

The training experience of the United Nations Relief and Rehabilitation Administration is possibly of particular interest in many ways. It represents a pioneering venture, since it differs from most of the other experiments in several ways. It is international and world-wide in character. Training centers are set up at the University of Maryland in College Park, Maryland, in Reading, England, and in Granville, France. Training in China is in preparation at the time of writing. These centers offer pre-service training for personnel to be sent overseas. In view of the truly international character of the Administration the body of the trainees is equally international. It is true that the majority of persons training in the United States was recruited in the United States, just as most of the trainees in the centers in England and France were recruited in their own or adjacent countries. Yet even here there was a liberal admixture of nationals of other Allied countries and the fusion was complete in the field, where a certain amount of training was being offered at the country mission level. The first training center, at the University of Maryland, was opened on May 1, 1944. By May 1, 1945, about one thousand persons had received training at this one center. Naturally, work of all the training centers had to be coordinated and directed by the Training Branch at the headquarters of UNRRA in Washington, D. C.

The training program presented a great many inherent difficulties: UNRRA had to prepare personnel for operations in such

¹ Haynes, Wayland J., and Cahnman, Werner J., "Foreign Areas Study (ASTP) As An Educational Experiment in the Social Sciences," *Social Forces*, December, 1944, pp. 160-164.

different areas as the Balkans, Western Europe and China; it had to train people of varying educational background, all the way from members of university faculties to high school graduates. Physicians, professional social workers, nurses, dietitians, distribution and transportation experts, and secretarial staffs had to be trained simultaneously. Certain country missions were to carry out work of a primarily advisory and supervisory character, while others were responsible for actual relief operations. The largest of all missions to date, the Displaced Persons (Germany) Operation, had to prepare specialized personnel to assist in the repatriation of Allied nationals from Germany. The training period, already brief, had to be progressively shortened as the disintegration of Germany continued at an ever-increasing rate. The initial training for members of the Balkan Mission was predicated on the basis of an eight weeks' course. The training period was later reduced to a four weeks' basic course plus an additional two weeks for those for whom transportation was not yet available. In the rush period when personnel were being sent to Germany a basic course of two weeks' duration was organized on this side with additional training to be given at the Mobilization and Training Center in Granville, France. A small permanent faculty headed by the Director of the Training Center was implemented by lecturers, consultants and discussion leaders drawn from the staff of experts at UNRRA headquarters, the various embassies, government departments and other agencies in Washington, New York, and nearby places.

The UNRRA training program is comparable with the Army Specialized Training Program in that it endeavors to give trainees a comprehension of the physical and human geography, the geopolitics and geoconomics of a particular region, a feeling for culture patterns and culture differences, and the essentials of public administration and community organization. Other courses were offered by Dr. Hertha Kraus of Bryn Mawr College on "History of International Aid" and "People in Need" to provide an understanding of the particular problems of people and populations under stress. The core of the curriculum was training in field planning and field operations of a specific and practical nature. An important element of the curriculum was language training, conducted along the methods elaborated by the American Council of Learned Societies.

It is too early to appraise the effectiveness of this experiment in international training. During a recent field trip to Europe and North Africa, the writer had an opportunity to observe personnel who have undergone training and compare them with a certain number of persons who were recruited locally or who for other reasons could not go through the Training Center. There was a marked difference in attitude and understanding and in particular in the comprehension of the international role of UNRRA, which seemed to indicate that training plays an even more important part in an international administration than it would in a national body.

The experience of UNRRA does not stand alone. The Services to the Armed Forces of the American Red Cross have instituted a very effective training program for their personnel conducted by their training unit at American University. Although their training was of a more practical character and less international in substance, it also has produced remarkable results.

American colleges and universities may wish to appraise the results of some of the foregoing programs. They will have to decide whether training for foreign and international service should be made available to a larger number of graduates of American institutions. Undoubtedly some universities will wish to continue such innovations as the regional approach. Regional majors were not unknown even before the war. It may be, however, that there is more than the traditional approach to the study of social phenomena. There are, for instance, the logical, chronological, geographic and functional methods of analyzing a social problem and combinations of the above approaches might very well be attempted. The question which college administrations and college faculties will wish to study is undoubtedly this: should training for foreign service and for work in international organization be regarded as a task best undertaken by specialized institutions and eventually by an International Civil Service? Or should a larger number of educational institutions partake in the training of men and women interested in foreign service?

Recently the School of Advanced International Studies and Institute for Overseas Service was founded in Washington, D. C., under the auspices of the Foreign Service Educational Foundation. Its purpose is to "apply mature knowledge and experience

to situations which necessarily will be faced by those in positions of responsibility in American business and government and to provide vocations and individual careers in all the branches of enterprise and activity which require an accurate knowledge and a real understanding of American interests in their international environment." Although the accent is more on American interests in the foreign field than on institutions of a more supranational character, the school undoubtedly will work in very much the same direction as some of the institutions mentioned above.

The period between war and peace will provide an excellent opportunity for educators and educational administrators to reconsider the curricula of American institutions of higher learning with a view to achieving a maximum of usefulness to their students, the national community and the international responsibilities to be assumed. Recently, Harold Laski reemphasized a warning that has been a source of concern to a great many social scientists for some time: "The abyss which separates the intellectuals of the main world of scholarship, above all in the academic world, from the main problems of their time is as grave in its implications as it is wide in its extent." Training and educating men and women who will be the bearers of international cooperation in the future might be a task worthy of the best American educational tradition.

GRADUATE WORK IN THE SCHOOL OF FINE ARTS OF A STATE UNIVERSITY

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IT is only within the last two or three decades that fine arts have begun to gain recognition and companionship with the older graduate disciplines; but the expansion within this period has been phenomenal. It is time, therefore, that some appraisal be made of this new movement. In order to be concrete I shall make bold to cast a tentative appraisal in terms of the development in a single typical institution, The State University of Iowa, on the basis of my firsthand observations as Dean of the Graduate College. Comparisons and adaptations can readily be made by those who are acquainted with parallel developments in other universities; but it is a striking fact that the circumstances which led to the rise of fine arts have varied greatly in different universities.

FORMATIVE FORCES

In this University the first impetus to the recognition of graduate work in the fine arts came through the establishment of the Child Welfare Research Station, the mother institution of its kind, devoted to scientific study of the normal child. One of the seven areas approved for research by the Legislature in the charter of the Station was the study of fine arts in the training of children.

About this time the demand for instruction in fine arts was fully recognized by the public schools in the face of the absence of adequately prepared teachers. This brought a challenge to the University for advanced training of teachers of art, and led to organization of the School of Fine Arts with an administrative director. This led to an expanding building program, development of an art center and generous equipment in workshops, libraries, collections, exhibits and superior facilities for performance.

This rising movement was most significantly enhanced through the recognition by the Graduate Faculty, in 1929, of masters' theses and doctoral dissertations in the field of practical or crea-

ative art. Creative or imaginative work was placed on a par with traditional research and theses or dissertations may take any form of achievement that can be evaluated as evidence of creative scholarship or exhibition of artistic skill. This was the door that gave an opening to new aspirations, responsibilities, and the joy of exploration in the graduate field.¹

The crowning feature in this groundwork for the recognition of fine arts in the Graduate College was the Faculty's provision for the breaking down of departmental barriers and the broadening of training through the cooperation of related departments in this new field of research. To illustrate, it provided that the candidate for the doctorate shall take his acoustics under a physicist, his psychology under a psychologist, his education under an educationist, his anatomy under an anatomist, in addition to the basic theoretical and practical courses in specific fields of art and the research or creative work leading to a master's thesis or a doctoral dissertation. This not only gave fine arts a graduate academic status but enlarged the research interests in these various departments for the sharing of approaches to the fine arts.

Tied up with this movement was another principle which made the School of Fine Arts responsible for the extension of its program from what might be called the traditional pure art, recognizing the growing range of applications and services in the fields of art. This broadening is illustrated in the Department of Speech by sample figures for one decade, 1932-41, inclusive, in terms of the number of advanced degrees granted under the general administration of that department, as follows:

| | <i>Ph.D. Degrees</i> | <i>M.A. Degrees</i> |
|------------------------------|----------------------|---------------------|
| Dramatics | 8 | 141 |
| Fundamentals of Speech | 13 | 50 |
| Public Speaking | 13 | 55 |
| Radio | 1 | 10 |
| Speech Pathology | 10 | 46 |
| Speech Education | 6 | 44 |
| | 51 | 346 |

This entire development has been determined mainly by the

¹ Other universities were slow in adopting this principle; but at this year's meeting of the Association of American Universities it was given approval by unanimous vote of the Deans of the Graduate Schools.

character of our constituency and the educational responsibilities of a state institution.

THE GRADUATE CONSTITUENCY

Our first and largest constituency is for the integration of fine arts with other learned subjects as a part of a liberal education, at all levels from the pre-school through the graduate college.

A second constituency is that of teachers of fine arts in the public schools. This is evident in the face of the oncoming requirement of a master's degree for such teachers.

A third constituency is that of teachers or professors of fine arts in higher institutions of learning requiring a doctor's degree, including not only the standard colleges and the graduate schools but also a variety of specialized institutions at or above the college level.

A fourth constituency is that of the professional private teacher, not only the traditional teacher of fine arts but a wide range of technicians in the varied fields of applied fine arts which are now rapidly expanding.

A fifth constituency is that of the professional artist. Our artists in the past have been "discovered" and frequently self-educated, but the artistically talented are now moving within the learned horizons with unlimited facilities for training at their command. In short, provision is made on a broad academic basis for the education of artists at the highest level.

Finally, there is the encouragement of training of specialists in the scientific laboratory or studio, in anthropological and archaeological field work, and in philosophical aesthetics.

THE MASTER'S DEGREE

The master's degree may be of three orders: (1) a terminal M.A. degree for teacher certification, definitely organized as a one-year program, (2) the M.A. as a preliminary to the doctorate and organized definitely as the first year of a three-year schedule, (3) the M.F.A., organized as a two-year terminal program with emphasis upon performance.

The candidate must present an adequate background in general education as certified by a bachelor's degree. This may involve an undergraduate major in the specific art but not necessarily,

in view of the wide range of fields of concentration open, as in history, theory, practice and aesthetics. The thesis may be of the ordinary academic type or the imaginative and creative type. It may be written in any specialized field relevant to pursuit of art. The schedule should be such as to develop artistic personality at the graduate level.

THE DOCTORATE

Before the University offered the doctorate in music, speech, imaginative writing, or graphic and plastic arts certain conditions in each department had to be met: such as, the presence of an adequate staff holding doctors' degrees and engaged in research, the adoption of the policy of integration with other departments, the availability of facilities for research and a satisfactory policy of publication. The candidate for the doctorate must present a bachelor's degree and a master's degree, evidence of having satisfied the language requirements and passed the qualifying examination and an acceptable budget for concentration in a field of research. Thus a doctorate with field of concentration in a branch of fine arts should under ordinary circumstances compare favorably with the doctorate in the well-established disciplines. The degree granted is the unqualified and conventional degree, Doctor of Philosophy.

A DECADE OF ACHIEVEMENT

The above table of advanced degrees granted in speech and dramatic art within a ten-year period is significant of the extraordinary achievements in this new field of graduate work.

In music within the same period more than 200 masters' degrees were granted, 16 doctorates were conferred by the Department of Music itself in addition to 21 doctorates with major in psychology of music, and more than a score of post-doctoral investigations in the field of psychology of music were published.

Within the last six years of the same period 95 masters' degrees in graphic and plastic arts were granted.

WHITHER AHEAD?

What has here been said is a report of American progress in terms of one concrete case. What does this development in a state institution, within a span of two decades, symbolize? It

symbolizes the phenomenal awakening of America to an interest in the cultivation of the fine arts. It parallels the rising scale of scientific, social and industrial progress. It beckons to new vistas of American frontiers for exploration and possession. It pledges the state to the support of this relatively new and enlarged field of liberal education. It takes aesthetics into the workshop and the laboratory. It implements educational theory for the cultivation of the emotional life, the higher sentiments in particular. It vitalizes the hitherto formal studies of the humanities and social disciplines. It makes art function in the home, the community and the state. It opens new basic resources and furnishes new motives for all forms of applied arts. It denotes a new vantage ground in the maturation of the nation. The fine arts are here to stay and grow.

THE IVORY TOWER AND THE MARKETPLACE

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I

IN man's literary and artistic creations, in his social, economic and political theories, in fact, in the private thought life of every human being, no matter how humble, we find two worlds. There is first the *real* world: the world of complexity, confusion and imperfection; the world of disease, failure and misfortune; the world of Hitler and the Four Horsemen; as also the world of moderate simplicity and partial order, of occasional moments of great happiness, of brief periods of peace and goodwill. This world, when envisaged in thought and imagination, is the precipitate of actual daily experience, of every day contacts with men and things, of the continuous struggle for existence. It is the mental report of life as it really is and of the world in which that life is lived. This is the world of the Marketplace.

Secondly, there is the *ideal* world, the world of perfect simplicity and order; the world of intelligent design and rational direction; the world of perfect beauty, unqualified goodness and completely demonstrated truth; the world in which men are as gods; in which governments are ideally functional and therefore permanent; the world in which not only opportunity but also capacity and accomplishment are equal. This is the world as the mature, responsible, experienced intelligence would reshape and reorder the *real* world, if it had the power and the opportunity. This is the world of the Ivory Tower.

There are of course as many varieties of ideal worlds as there are different religions, philosophies and cultures, or, to put it more fundamentally, as there are different human likes, needs and aspirations. Moreover, in the case of some individuals, idealism takes an extremely exaggerated form, so exaggerated in fact that the ultimate product may aptly be described as a *romantic* world rather than an *ideal* world. This romantic world is the creation of the free and uncontrolled imagination, of uninhibited desire and unrestrained fancy. This world is the product of strange primitive urges and childish longings, of "passion at

fever heat." It is the world of the irresponsible enthusiast, of the impractical dreamer and of the unhappy escapist. Although the unreality of this world is so exaggerated as to be almost pathological, idealism frequently takes this extreme form and we must therefore reckon with it.

Now the real moral problem of mankind, social as well as personal, is somehow to bring the ideal world and the real world together, first in the life of thought and then in the life of action; to bring about a sensible, working relationship between what *ought* to be done and what *can* be done. Such a relationship will not deny the importance of either. Orderly and continuous moral progress, of society as well as of the individual, is absolutely dependent upon the establishment of such a relationship. Unfortunately, many of our leaders in religion, economics, politics and education fail to understand this relationship and are in consequence unable and incompetent to act in accordance with it. That is why they ultimately turn out to have been unsafe leaders and in some cases even false prophets.

Nothing is, of course, quite so easy as to make broad, resounding, platitudinous statements about morality and moral leadership and moral education. In consequence, the mere mention of these terms is sometimes enough to empty a lecture hall or a classroom. Reader and listener alike have the right to demand that such a contention as the above shall be supported with specific examples selected from our common personal and social experience. Let us turn therefore to an examination of certain types of leaders of thought and opinion, or alleged leaders, who set themselves up as moral guides to mankind: politicians, writers, lecturers and educators, who undertake to indicate with great confidence what direction economic, political and international life should take, who emphasize and advocate moral idealism, but who fail to make this idealism relevant to the real world in which moral progress is to be brought about.

II

There is first of all the *intemperate dogmatist*. The intemperate dogmatist makes *any* improvement impossible by insisting upon an immediate wholesale renovation of society. He usually behaves as if his motto were: Either an immediate complete cure

or none at all. He does not realize that moral progress is a matter of growth and that major improvements are almost invariably the sum of many minor ones. He considers himself a man of principle, and rightly so; but his principles are usually of the type which cannot be put into practice. We have here a good man, but not a very helpful one. His great mistake is the confusion of ideals and realities. Ideals can seldom be realized in full. In most cases they are not intended to be completely realizable. They are imaginary perfections towards which we constantly strive. We know we cannot realize them because they *are* ideals, but we use them as the mariner does the stars, to direct our struggle towards perfection. After all, a minor improvement which becomes a reality is better than a major improvement which remains a dream. A moderate law which is actually observed is better than an extreme law which is ignored. To advocate this is not to commend the policy of opportunism but to accept the lessons of experience.

To confuse ideals with realizable approximations to such ideals is a serious mistake, for it may actually prevent moral progress. Moreover, it may adversely affect the personality of the reformer himself, for the constant and unavoidable frustration which he experiences disorganizes if it does not embitter him. Frequently, the resistance of his fellowmen and of society sooner or later force him into a purely defensive position, within the confines of which he is limited to a negative activity, namely, to pronouncing condemnations and strictures upon society.

The second unhelpful type is the *purveyor of imposing abstractions*. We have here to do with the public speaker whose addresses are full of such imposing terms as liberty, justice, freedom, equality, etc. The use of such terms is always loudly applauded. To hear them pronounced in resonant tones gives the audience a comfortable feeling and usually arouses emotional enthusiasm; for practically all people are in favor of these ideals. The audience feels at once that such a speaker is on the Lord's side and is really interested in the moral improvement of mankind. The spirit and atmosphere of such an occasion are always comforting and inspiring and both speaker and audience go home feeling morally uplifted.

The unfortunate weakness in this situation is that neither speaker nor audience has done anything more than indicate, in

words or in applause, enthusiastic approval of virtue. Now in civilized society this approval may well be taken for granted. Unfortunately, the favorite words of such speakers, freedom, equality, justice, etc., are really only abstractions. The reason everybody can be so wholeheartedly in favor of them is because they are so abstract and so general. Even that listener who does something more than feel emotional enthusiasm for these fine words, and who does a little thinking while he listens, can approve. For every listener is left free to give his own interpretation and make his own reservations. Of course, he believes in freedom—with reservations.

And the listener cannot well be blamed. After all, the word, freedom, means nothing concretely significant until it is decided in what respect and to what extent people should be free. Obviously, in real life, freedom must be limited. Freedom must be restrained, which is to say that freedom must be limited by the denial of freedom. The same is true for another term of which we are very fond, and of which we all approve: the term, rights. As soon as we become concrete and talk about a specific right, say the right to strike, or the right to vote, or the right to express opinions, or the right to worship, the concrete assertion of such a right involves specific limitations of such a right.

The real trouble is that when one individual advocates an ideal—for example, the ideal of freedom from want—and his neighbor advocates it, their notions of what they mean by "freedom" and "want" may be radically different. As long as they do not become specific or have to do something concrete about it, they can go on talking in the greatest harmony, not realizing that they aren't talking about the same thing at all.

The weakness referred to here is as old as history. In the fifth century B.C., the philosopher, Socrates, noticed it and was so disturbed by it that he decided to devote his life to the task of bringing people to examine their own general ideas and to determine exactly what they meant by them. In pursuit of this goal, he stopped people and asked them to define such words as virtue and justice and piety, and he developed the disconcerting habit of interrupting eloquent and imposing speakers and asking them to define their terms. He might have lived to a ripe old age and have done a world of good, but unfortunately he made the mistake

of trying to make some of the politicians of Athens explain exactly what they meant by their terms, and they, considering him to be a nuisance, and very naturally so, executed him.

Some might draw the conclusion from these uncomplimentary remarks about purveyors of imposing abstractions that belief in moral ideals is being held up to scorn, whereas it was previously asserted that all conduct should be guided by them. How can I fight for freedom, they will ask, if I do not believe in it? The answer is obvious. It is not here a question of believing or not believing in freedom or justice or virtue; it is a question of knowing what one believes when one uses these terms. The only way this can be determined and demonstrated with finality is in conduct. Thus there must be a constant interplay between thought and action; the ideal should be expressed in the real and be clarified by it. Likewise, the concrete act should be guided by the ideal and the ideal fixated and identified by the concrete act. The facts of moral education illustrate this: children are much more effectively educated morally by example than by precept, by the moral heroes of history and literature than by wordy essays on virtue and other abstractions.

A third class of leaders of whom mankind should beware is composed of the social and political witch doctors. They appear periodically to offer mankind wonder-working prescriptions for the ills and ailments of the world. They are cosmic quacks and are not unlike the witch doctors of primitive times who promised to cure the most serious ailments with incantations and hocus-pocus. These confident and noisy leaders shrewdly cater to the natural desire in us for complete happiness and to the irrepressible hope that it can be quickly and completely realized. They promise all things to all men: a chicken in every pot, a car in every garage, equality of capacity, opportunity and accomplishment; in short, an equal share of all desirable things to each man. Their fortunes have a rhythm, an almost mechanical regularity: they first enthuse and then disappoint the gullible, the simple-minded and the trusting. The political variety usually desires votes much more than it desires the improvement of mankind. Although the worst members of this class do great harm, cause much sorrow and bitterness, and frequently create confusion and strife, they are usually soon exposed and shouted off the stage.

The last class of leaders with which this essay is concerned is constituted of the *incurable utopians*. At first blush, they seem to bear a close resemblance to the social and political witch doctors, but this resemblance is really quite specious, for their manners are better and their motives purer. They are men who are deeply moved by the wickedness and distress and stupidity of mankind and are confident they have a prompt and effective cure-all. They are men whose wisdom we may doubt but whose sincerity and devotion to their fellowmen it would be very wrong to deny.

It is, in fact, their burning desire to improve the world that leads them astray. They are the professional system-makers, those thoroughly good but thoroughly impractical souls who construct great reformatory schemes which are both attractive and complete, but which have one fatal weakness: they will not work. The reason they will not work is that they are constructed in strict conformity with moral ideals, to be sure, but with complete disregard for the realities of existence. Their proponents look in only one direction, namely, in the direction of the ideal world; they forget entirely, or almost entirely, to look in the other direction, in the direction of the stubborn real world and the perverse human beings who live in it, for the improvement of whom their splendid schemes are intended.

This oversight is in part due to the fact that such reformers are usually people who are given to dreaming and to living much of life within the realms of imagination and thought. They have a natural and persistent habit of occupying themselves with *ideas about* people and things, instead of with the *actual people and things themselves*. It is in part due to the fact that they find this occupation so pleasant and so easy. For imaginary people can be made to do anything that one wants them to do, and ideas can be manipulated and combined at will. Such theoretical reformers are completely in control of their materials, for they have themselves created them and they can alter them at will. If the imaginary citizen does not fit into the imaginary economic system, the creator changes the citizen or alters the system. These theoretical reformers are to some extent like children who spend countless pleasant hours with imaginary guests who always behave perfectly and who never cause any trouble—because they are imaginary.

Once such an ideal society has been mentally constructed, the creator proceeds with great enthusiasm to induce people to pattern their existence after it; by lecturing, by organizing clubs for its promotion and by inducing people to vote for candidates pledged to bring it about. Even if these efforts fail, the result is confused thinking, acrimonious argument, and, what is much worse, a certain amount of unnecessary moral confusion. If they succeed in bringing about measures designed to initiate their schemes, the inevitable failure breeds disgust, bitterness and pessimism. Worst of all, it makes it almost impossible later to induce people to try measures which are really practical and which, though modest in scope, would result in a real improvement in human society. Nothing sets back the cause of reform quite so seriously as the failure of a reform movement.

Here lies at least a partial explanation of a phenomenon which has troubled many students of democracy, the phenomenon, namely, of the extremely short life of most reform governments. Again and again, an urge to purify and to reform sweeps over a city or a state; a reform government is elected with enthusiasm and a few years later the electorate deserts it. Have the people suddenly lost interest in public virtue or found it unappetizing? Not at all. The explanation lies in the disappointment and disillusionment which results from the inevitable discrepancy between the ideal (which was promised) and the real (which was experienced). It must not be forgotten that the voter expects full accomplishment from the virtuous politician, whereas he knows better than to expect this from the selfish and corrupt one. The more careful must the good public servant be to avoid romanticism and impractical idealism.

III

Now it may be that at this point the reader is entirely willing to accept the preceding characterizations of some types of leaders who, despite their good intentions, do not contribute much to the moral progress of society. He may likewise be willing to grant that schemes for the improvement of mankind often fail because, noble and splendid as they are, they are too visionary and unrealistic to be practical. He may nevertheless not feel convinced that such schemes and the attitudes they represent ever do any real positive harm. This implies a fair question and it merits a

concrete answer, that is to say, demonstration by example. Here are two such examples. After the last war, all of us Americans were so convinced that war is wholly evil and that no lasting good can come of it that we all became pacifists. We became converted to the ideal of pacifism. We reduced our armies, we neglected our defenses, we demilitarized some of our battleships, we even sank an unfinished one. In our enthusiasm for universal peace and our determination to bring it about, we forgot to note whether other nations had the same good intentions. The truth was that at least three great nations had quite different notions. *Our* pacifism was *their* opportunity. We wouldn't even suspect them when we saw their warlike preparations. We continued to reduce our own armaments and to refuse appropriations to our military services. We lived in a fool's paradise and we are now paying the terrible cost. Let us hope that after this war we will have more respect for facts and do less idealizing and wishful thinking.

At the Versailles Peace Conference we were represented by men who had great hopes and lofty ideals about international relations and whose minds were filled with visions of a great league of friendly nations. So enthused were these men and so absorbed were they in making plans for this league that they failed to sense the coldblooded realism of the wily diplomats who represented some of the other nations at that conference. I have no doubt that to some extent then, and to a far greater extent later, the idealism and the good faith and, incidentally, the inexperience of our diplomats, created in them, and in us, vain hopes and a false sense of security from which the first rumblings of the present conflict rudely awakened us. Let us hope that our leaders will this time be better informed and better prepared, for we do not want another peace which will turn out to have been a mortgage on the lives and happiness of future generations.

Many more examples could be added. Social movements so often fail because they refuse to recognize facts and because their proponents think that greed and selfishness and dishonesty can be legislated out of existence. George Eliot once ridiculed some romantic social reformers of her day who claimed that all that was needed to make men virtuous was to return them to the country and allow them to lead "natural" lives. "More is necessary to make man moral," she said, "than to turn him out to

grass." Were she living today and observing some of the numerous and involved schemes to reform men by system alone, she might well say, "To change men into good, responsible and happy citizens, more is necessary than to devise an ideal social system." The truth is that man himself also needs to be changed. Moral education is basically a personal matter. The improvement of society can scarcely proceed faster than the improvement of the individuals who constitute it. The same remarks apply to educational reforms. Our educational schemes so often collapse because those who conceive these schemes fail to discern and constantly to keep in mind the character of the children to be educated. Here, as in other realms of human endeavor, the fault does not lie with our ideals: they are fine and noble enough. The trouble is that we do not sufficiently take into account the limitations of the real people and the real world which we are seeking to improve.

The conclusion to all this is obvious. First of all, if our lives are to have moral direction, we must make sure of our moral ideals. Without a clear conception of the good life, a man is like a mariner who has no compass and who cannot see the stars. For our moral ideals, we must, to be sure, go to religion and philosophy, to the great moralists, and to the world's best books. But given this moral direction, we must then turn to literature, to the natural and social sciences, to the fine arts and the industrial arts, and through study, learn what kind of physical world we live in and how the people who live in it behave. We must supplement study with experience and with the reports of the experiences of others. We must be guided by ideals, but our profession and practice must be the product of the sensible application of the ideal to the real. We must be like the gardener in Richard Kirk's little poem, *REASON FOR DOING*:

You praise my garden! You should see
The garden it was patterned after!
As fair a thing as well could be—
Of color, fragrance, song, and laughter!

I dreamed in that, I delved in this;
And planning, planting, weeding, spading,
I made a thing for homely bliss—
And kept a heavenly thing from fading!

SCHOOL

HERBERT NEWELL COUCH

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THERE is, I think, a certain timeliness in the subject that I have chosen, but it is a timeliness that bears no relationship to the current political scene, nor does it arise from any action on any military front in the world within recent days; rather, it is a subject appropriate to peace or war, and to this century or any other; it is, in fact, the simplest and most obvious theme that could possibly be imagined for the opening exercises of an academic institution; for my subject is "School"—just "School," and nothing more.

The English word "school" is borrowed with little change from the Greek "scholé," which means "leisure." We are, therefore, entering this morning on another semester of leisure at Brown University. Students are sometimes a trifle chagrined and more than a little incredulous when this interpretation of their activities is suggested, and when it further becomes clear that for some eighteen or twenty years their experience with life has been almost exclusively an acquaintanceship with leisure. But do not be disturbed by that fact: you are mere neophytes in leisure. Look at the faculty! Most of us from kindergarten to old age have been associated with schools of one sort or another; by definition we have never known anything but leisure; and we have pursued leisure with a moral and physical intensity that has sometimes impaired our eyesight, frayed our nerves and ruined our dispositions.

How then are we in academic circles, whether as instructors or students, to justify our conduct today? We are in the midst of war; the problem of drafting a wise and just peace is now engaging the finest minds in the country; and the details incident to a transition to civilian economy, if not close upon us, are at least in the middle distance. What can we say in defense of our pursuit of leisure? The justification is to be found, of course, in an adequate understanding of the concept of leisure as it

NOTE: Address delivered at the Opening Convocation, Brown University, Providence, R. I., November 2, 1944.

appeared in the thinking of those who saw in its noble use the highest achievement of man.

The Greeks of antiquity visualized in the universe two powerful and opposing principles—compulsion on the one hand, leisure on the other. By compulsion they understood the inexorable and inescapable forces of the universe that lay beyond the control of man and these they described inclusively as “*ananké*.” The category was large for it included all those things, both tangible and intangible, from which there was no escaping. They spoke of their relatives collectively—uncles, aunts, cousins—as “*hoi anankaioi*,” which might be translated, “those inevitable people about whom one could do nothing.” There was no necessary disparagement in the term; they might be exceedingly pleasant; but you had no hand in their selection and you were powerless to change them. They had to be accepted as they were.

But if compulsion was everywhere present in the consciousness of the ancient Greek, he saw also in life the opportunity for the free spirit of man to probe the secrets of the universe and to pursue truth with unwavering devotion wherever it might lead. This principle he called “*scholé*,” or leisure, and we have called it school. It is not an invitation to idleness nor a cloak for superficiality; it is the gateway to wisdom “more precious than rubies,” “that cannot be valued with the gold of Ophir.” It is worthy of the last full measure of your devotion and your energy.

Life thus involves the interaction of two forces—compulsion and leisure; the inexorable and inescapable on the one hand, and the opportunity to follow one’s personal inclination on the other. We can describe the antithesis in varied terms: slavery and freedom; violence modified by reason; brutality leavened by humanism. There is no possibility of escape from the impact of external circumstances in life, but the supremely important thing is how man behaves in prosperity and in disaster; how he prepares himself for the assumption of responsibility when leisure presents the opportunity; with what dignity he conducts himself in the presence of man and God.

The function of a school is not to impart learning, but wisdom; it is to cultivate the sense of moral responsibility that endures repeated disaster and defeat for the sake of an ideal. The pur-

pose of a school is to inculcate in its students an appreciation of the theme of that magnificent poem of courage by Arthur Hugh Clough:

Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

It was from another part of this same poem, as some of us well remember, that Winston Churchill, the Prime Minister of Great Britain, quoted in an address delivered during the darkest hours of the war. It is this conviction that truth and righteousness must be pursued at all costs and hazards that has sustained America and the United Nations during five years of war.

If the Greeks thought deeply about the concept of compulsion and leisure, do not make the mistake of thinking that they invented the fact. It existed before their time and it has existed ever since. There is all modernity in the doctrine, for it embraces a truth that is without change. We, too, are living in a world mingled of necessity and free will. The interplay of these forces is everywhere manifest about us, in government, in society, in domestic life and in the processes of education. Compulsion is found not alone in those forces of nature that are euphemistically described on insurance policies as "acts of God"—flood, earthquake and hurricane; compulsion inheres also in the inevitable consequences that follow on man's restless curiosity and irresponsibility.

Let me cite one example to make my meaning clear. The invention of the steam engine in the eighteenth century belongs within the category of compulsion. Why do I say this? Because the impact of steam power on society through the Industrial Revolution destroyed ruthlessly the culture of the past even as it reared the economy of the future; but the consequences of harnessed power lay beyond the moral purpose of the inventor.¹ If then the introduction of steam into industry is to be classed as compulsion, where shall we seek the leaven of human purpose? The redress to steam power in England and America was effected not so much by the research of engineers or the planning of

¹ Cf. Alfred North Whitehead, *Adventures of Ideas*, 8 f.

economists as by the evangelism of John Wesley, which saved England from a bloody counterpart to the French Revolution. Humanism could not stay the inevitable but it could ennoble the minds of men and moderate their fury.

Sickness and suffering and disease are the inescapable lot of man in this world; they represent compulsion. But if I were asked to name the greatest palliative of disease, I should not select insulin, nor the sulfa drugs nor penicillin, but rather the spirit of humanism that took Father Damien to his ministry among the lepers, or David Livingstone into the depths of Africa, or the scientist into his laboratory. This is what a Greek would have included in his concept of *scholé*, or leisure, and it is what we may understand by school.

We are now confronted with the most gigantic instance of violence in man's history—a war that shook the world a generation ago and that, after an uneasy quarter-century interlude, has again embroiled us. There is no escape from its reality or from those evil forces of compulsion which flourish when men of good will turn their backs on responsibility. There was a time when some people in this country thought otherwise, when they cherished the fond hope that we might isolate ourselves from distasteful reality and when the Congress passed laws that war should not come upon the United States. And then we learned the hard way at Pearl Harbor that "none of us liveth to himself, and no man dieth to himself." The tides do not obey King Canute, neither can we legislate ourselves into security while we shut our eyes to the claims of humanity.

We are all in the grip of compulsion in this war, those who are present in this hall today no less than those who are leading the return to the Philippines or bearing the brunt of battle in Europe. The difference lies in the fact that those of us who remain on the home front without the stimulus of conflict must search our souls a little more diligently to justify the faith that is in us.

What can we at this time from our apparent sanctuary of academic leisure oppose to the principle of violence that threatens our way of life? The answer lies in everything that the word "school" implies; in every instance where freedom has triumphed over compulsion—in our share in a heritage of free government that stretches back seven hundred years to the days of Magna

Charta, in our own achievement of liberty, in the concept of freedom that is written into the liberal Charter of Brown University. "The people who built this sort of thing lived close to another world and they thought bravely of death . . . they had all poetry in them, and the heroic, and a great unworldliness."² It is the emergence of humanism as the finest manifestation of the doctrine of leisure rising triumphant above forces that it is powerless to alter but which it may glorify by freeing the spirit of man.

You will recall in the Book of Daniel the story of the presidents and princes who plotted and found occasion against Daniel because he was faithful to his God. They induced King Darius to sign a decree according to the law of the Medes and Persians, which altereth not, that whosoever should offer a prayer to any God or man than the King for thirty days should be cast into the den of lions.

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." (*Daniel VI: 10.*)

The most significant words in that verse are those with which it closes—"as he did aforetime." The text is the splendid testimony of time to the constancy of one man who in the composure of freedom had fortified his soul against compulsion and who in the test of calamity was able to follow the dictates of his conscience "as he did aforetime." He was powerless to alter the impact of external violence, but in the attained mastery of himself he kept the windows of his chamber open toward the symbols of his faith.

For some of you this is your first semester in Brown University, for some it is your last. For all it is a significant period in your lives, for here you are in daily contact with an institution that exalts at all times freedom of intellect and of conscience. It is a time when in quietness you can shape the way of life that you will follow in turmoil.

There is no assurance that calamity will not enter the lives of any of us; but if and when that happens, it will be revealed

² John Buchan, *The Runagates Club*, "The Full Circle," 293.

whether or not your philosophy of conduct has been adequately built in the days of your leisure, for the question of ultimate importance is whether you will then be found underneath or on top of the wreckage of your momentary hopes.

Brown University is a school, with all that that word implies; it is symbolic of the sources of moral strength with which you may, if you choose, buttress your natures in times of peace against the intrusion of calamity. And when you have done that you will be able in prosperity and adversity alike to keep the windows of your moral conviction open toward the sources of your faith and to offer up your prayers as you did aforetime.

THE COLLEGE IS AT THE EDGE OF TOWN

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I

MOST colleges are at the edge of town, or were when they were founded. It is a natural location, within easy reach of downtown and out where land is cheap and traffic light. But there is an underlying significance to the location. The edge of town is the proper place for a college and that setting suggests its relation to the larger community. For if it be located among the trees on some rural hilltop there will be lacking the contacts with the community essential to its task. And if it be located downtown it may forget that it is a college.

The campus is a fixed spot, a definite location. The programs of colleges are relatively fixed, too, and slow to change, but fortunately not as fixed as the campus. The town changes and the college that does not change is in effect moving away from town. The last two years have been years of unusual disturbance and unrest in the colleges, not only because of the effect of the war on enrolments and the adjustment of college programs to the presence and demands of military units. There is a deeper and more significant unrest, a questioning of inherited and established programs, a reexamination of objectives, a scattered but noticeable number of experimental projects and modifications of requirements. In most colleges individual administrators and faculties are spending a lot of time on the postwar programs of their particular institutions. Commencement addresses and articles in the professional journals of higher education are devoted to the restatement of the function and purposes of the colleges.

The clearest indication of the extent of this unrest, however, and the clearest thinking about it, can be seen in a number of important new books on the aims and functions of the college.¹

¹ These books include: Aydelotte, Frank, *Breaking the Academic Lockstep*
Dodds, Harold W., *Out of this Mettle, Danger*
Greene, Theodore M., Wriston, Henry M., and
Charles C. Fries, *Liberal Education Re-Examined*
Henderson, Algo D., *Vitalizing Liberal Education*
Hutchins, Robert M., *Education for Freedom*

These are not technical treatises by and for educators. They are readable books, all of them. They are worth reading and they are being read. The appearance of so many of them within two years indicates not only the fact of unrest and concern among educators themselves, but also considerable current general interest in the directions of college education. Education, and especially postwar higher education, is being widely discussed, is news.

II

Popular interest in college education at the present time is not surprising. More and more Americans are going to college. Every six years a million people in the United States are granted college degrees. The year before the war saw one and a half million students in the 1708 institutions of higher learning in this country. In 1940 the number of persons enrolled in colleges and universities was five times the number enrolled in 1900 and the percentage of our population between the ages of eighteen and twenty-one in colleges increased in the same period from four to nearly fourteen per cent. The forecast is that enrolments will increase still more markedly after the war, some observers even predicting a doubling of the 1940 college enrolments within the next decade.

Americans have great confidence in education, great respect for a college education, but most of them know relatively little about what actually goes on in a college today. As the old saying goes, some freshmen come to college because their fathers and mothers did, other freshmen because their fathers and mothers did not. Most people know that athletics and social life are less important on campus than they used to be, that students are more serious. Most of them don't know what, if anything, the students are serious about. Parents are likely to ask more questions about housing, food and the health service than they do about the content of the curriculum or the training of the faculty.

But the picture is changing somewhat. A college degree is

Maritain, Jacques, *Education at the Crossroads*

Meikeljohn, Alexander, *Education between Two Worlds*

Miller, J. Hillis, and Dorothy V. N. Brooks, *Role of Higher Education in the War and After*

Van Doren, Mark, *Liberal Education*

respected as a mark of real intellectual and cultural achievement. It is still, as in earlier years, often associated with preparation for one of the learned professions. In more recent years it has carried social prestige, even largely replacing for women the function of the finishing school. Still more recently employers have used the college degree as one method of screening applicants for many kinds of position, thus giving the degree a certain commercial value. All these values persist, but there are more and more questions about their relative importance and their relationship to each other and to the actual programs of the colleges. Students and their parents ask whether the completion of the college course will find the graduate prepared for anything in particular. Women notice that the basic liberal arts curriculum has come down from a period when only men went to college and want to know whether it has had sufficient modification in the direction of the special interests of women students. The literate among us are concerned at the pressure for more scientific and technological training and ask whether and how the colleges will preserve the arts of writing and reading, of painting and musical composition, of the appreciation of art and music and poetry. And many thoughtful minds are asking what the colleges are doing to prepare their students for civic life.

The function of the college, the purpose of a college education can not be expressed in a single, easily-defined idea. The college is not a trade school, preparing its graduates for the pursuit of specific vocations. Yet its students properly expect to be better fitted for their professional or business careers as a result of the years they spend there. It is not a school for citizens, aiming its courses at an appreciation of the national heritage or an understanding of the mechanisms of government. Yet its friends properly expect its graduates to be better fitted for the exercise of responsible citizenship than if they had not gone to college. It is not an ivory tower in which scholars dreamily pursue ideas totally abstract from real problems. Yet its professors guard and develop and share with their students an intellectual tradition, a devotion to truth, which is properly respected by the whole community. The college is not a nursery (the hopes of not a few parents to the contrary), guarding and guiding the young feet in the way they should go. Yet it does attempt to provide some

assistance to its students in the development of good health, poise, balance and the judgment of values. Nor is the college a sanatorium in which the immature but maturing youth is protected from strong winds and insects. It does not exclude ideas because they differ from those long accepted or much loved. Yet the college does attempt to induce in its students a respect for tradition as well as a distrust of it, a working philosophy for life as well as a scholarly and scientific objectivity. It is in the light of these differing but related functions that it can be said that the proper place of the college is at the edge of town, not wholly separate from nor identical with the day-to-day concerns of the community.

III

The strongest pull on the college to move into the town is the demand that it be "practical" and offer more and more vocational preparation. The current books on college education are almost unanimous in resisting this pull. Miller and Brooks, and several of the other books, point out that preparation for living and preparation for making a living are related aims, a truism recognized by everyone in college education. It is clear enough that these educators have no objection to the teaching and study of any subject because it is useful! But for the majority of them preparation for living is the center of the college's function, preparation for making a living only one part of that function is not entirely outside the concern of the college. Three of the books make no mention of the problem of vocational preparation, as though it were not pertinent to their subject, and only two have much to say for "vocationalism." Henderson believes that the finding of his vocation and preparation for it is the student's first aim in coming to college, that the interest aroused by that aim provides important motivation for good work in college and that in some part-time employment the student should have opportunity, as he does at Antioch, to test the strength of his tentative vocational choice. The problem for Henderson is to determine how much emphasis to give to preparation for a vocation and how to integrate it with the development of avocations. Miller and Brooks foresee and approve a closer integration of liberal studies and vocational preparation in the postwar college. But Van Doren, Hutchins, Greene and Dodds, all of whom speak

primarily for privately-supported liberal arts colleges and universities, are more concerned to stress the dangers in the emphasis on vocational preparation.

They remind us that the primary aim of the college is, as Dodds says, to produce an educated, not a skilled person. (A good example of the difficulty of drawing the line may be found in his suggestion that the college may properly give a course in money and banking, but not one in real estate. Either course might be taught as an aspect of economic theory or as technical training for a business career, but the former subject is more likely to be taught from the academic and theoretical approach.) Greene recognizes that there are many young people who are simply not fitted for an advanced program of liberal studies and who should fairly early abandon such studies for straight vocation preparation. But Hutchins, who feels that such students usually turn to vocational training because the standard program of college work is based on reading, and they are unable to read with adequate proficiency, urges that they be taught to read in order that they can pursue the common course. Van Doren believes that the high schools and colleges are in part responsible for urging young people to make vocational decisions and insists that there will be plenty of time for them to become specialists after they have finished a liberal arts college course.

There is a second pull toward the town. This is the emphasis on the task of the college to educate for citizenship, to train its students for responsible adult participation in a democratic society. As Miller and Brooks report, a part of this current interest is the direct result of the war and is actually more nationalistic than fundamentally democratic. The prewar teachers' loyalty oaths and the *New York Times'* study of the teaching of American history in the colleges are sufficient examples. But there is a strong pressure for direct "training" of some kind of citizenship and in response to it there are courses at many colleges, most of them introduced in the last few years, on the background and nature of modern social, economic and political systems, and on citizenship itself.

The majority of these current books on college education oppose this pressure in a vein like their attitude toward vocationalism. The goal is heartily approved. College students should learn how

to become responsible citizens, but not by taking courses introduced for the purpose, courses in the history or dynamics of democracy. Before they can think about democracy in the present, say Hutchins and Green and Van Doren, they must learn to think, acquire something of the political wisdom of the past and thus attain that sensitivity for the rights and obligations of the individual that will best serve democracy. They do not all use the word, but they share a distrust of what Hutchins calls "presentism." The proper function of the college is not to indoctrinate students with the political and social ideas of our time. Nor, for Dodds at least, is it to prepare students for any different social order which may come in the future, but rather to equip them to work in and with whatever social forces and structures they do face. One might conclude with some reason that these educators think historical study the best preparation for citizenship.

Certainly there is little evidence in these books to support the charge of radicalism which used to be aimed at the educators. Only two of the books under discussion propose definite modifications of college programs toward education for citizenship. Henderson pictures his ideal college as one whose attention is critically focused on our present-day society. The wisdom of the past is not ignored, nor revered for its own sake, but used to shed light on current problems. Its students are trained to supplement that historical insight with a critical analysis of contemporary society based on a dynamic modern philosophy and thus prepare to make the changes needed in our present society. Most of these writers think of the "liberal" in "liberal education" as a description of the studies involved—humanistic, literary, philosophic. Henderson uses it in a sociological sense. Liberal education should produce liberal thinking, liberal leaders for society. Meiklejohn foresees the continued expansion of the influence and control of the state in education and regards this trend with approval so long as the state remains the agency of the common will of the people, not the tool of a dictator. He shows a confidence in government, and in state control of education, incidentally, considerably greater than that of the other authors who refer to the matter. Such a conception of education naturally finds its central aim in the education of young people for their responsibilities as citizens in this democracy. In his prophetic

view the eventual goal is education for citizenship in a democratic world, an education under the guidance of the world state of tomorrow.

Many of the pressures on the college to move its program closer to town come from outside. The opposition within the college to those pressures may appear to be moving the college farther from town. The demands for more vocational training and for more direct and concrete instruction on the problems of contemporary society are strong. They are intensified in these war years by the urgent requirements for training in skilled trades, in engineering in all its branches, in all the applied sciences, in pure science and mathematics for the sake of their practical applications. There is a natural concern in the colleges for the future of the intellectual tradition of higher education, the satisfaction of the curiosity of the inquiring mind, the training in clarity of thought and expression, the fellowship with the great minds of the past, the appreciation of great art and music, the cultivation of taste.

A number of the current books restate these ancient aims of the college with lucidity as well as zeal. Such restatement is the specific purpose of Van Doren and Greene. Three of them represent what is becoming a "school of thought" on the subject. Hutchins, Van Doren and Maritain speak with almost one voice in saying that the sphere of the college is the intellect, its present and future task the same as its past—the teaching of the arts of the intellect. They agree that these arts are still as in medieval times grammar, rhetoric and logic, and Hutchins and Van Doren agree further that they are best taught through the reading of the "great" books, none of which, incidentally, is a new book. The end of the process is the perfection of the student's own intellectual competence, the making of a person. There is therefore a right education in common for all the students. In the flux and change of the present the note of certainty and authority with which this school speaks to the questions about education has a real appeal. At the very least the statement of their position and the attention given to their point of view marks the passing of the "free elective" system of a generation ago, when students selected their own courses "from art to zoology" and when they had added them up to the right number of credits were granted a college degree. The conviction of this school of thought, how-

ever, assumes philosophical premises which, like their trivium and quadrivium, come from more settled if not happier days, when grammar dealt with static terms and logic with static categories, premises not shared by all educators today.

Some of the other books are equally loyal to the intellectual tradition of the college, equally opposed to the external pressures now threatening that tradition, but a bit less absolutist. Aydelotte, for example, warns us that to abandon the ideals of liberal education under the pressure of these times would mean the loss of all for which we are fighting. But that liberal education is for Aydelotte not a formula but a point of view, attempting the development of both mental powers and moral integrity in individuals, each of them different. Since they are different he urges the "breaking of the academic lock-step" by the individualization of college studies, in effect the planning of "honors projects" in fields of special interest for every student. And he makes a case for such programs as vehicles for the teaching of the liberal arts which suggests that there are alternatives to the reading of the "great" books. And Greene, a philosopher, is as vehement in his defense of liberal education as Van Doren, but less absolutist. They both quote Milton's well-known definition of education, "I call therefore a complete and generous education that which fits a man to perform justly, skillfully and magnanimously all the offices both private and public of peace and war." Van Doren finds it too broad as a description of the intellect-training aims of the college, but Greene lets it stand as it is. Whatever their other differences, or their definitions of liberal education, all of these current books stress the necessity of maintaining during the war and after, the training in thinking, in the understanding of abstract ideas both for themselves and in their relation to particular problems, which differentiates the college from the technical school.

One further trend in the thinking of these educators demands notice. They are all concerned with some statement of the worth of the men and women they are educating, some theory of value underlying and justifying the education of the human mind. And this is true wherever the man or wherever the college is located. Some of these educators insist that the intellectual definition of the value theory is all that may be expected from liberal

education. Hutchins derides the idea that the "education of the whole man" is the proper function of the college and wants to know what the church, the home and the Y.M.C.A. are doing. But Hutchins also says that education is a deliberate attempt to form character in terms of an ideal. Van Doren calls attention to the habit of some colleges of advertising "character building" as one of their goals and comments that such colleges are probably not equipped for much else. But Van Doren also says that liberal education "tries to be intelligent about virtue." For both Hutchins and Van Doren the sound judgment of values grows out of sound thinking and is a product of the intellectual discipline which is the task of the college. Henderson finds that a faith in humanity and in the ability and intelligence of mankind to achieve a higher culture than we now have underlies the democratic way of life which provides his pattern for the college. Meiklejohn has transmuted the older religious faith in man as the child of God into a faith in humanity which is the basis for his prophecy of a world state and an education for citizenship in it, and Maritain roots his conception of value and morality in theology. There is little agreement in point of view, but complete agreement among the authors of these books in concern over the responsibility of the college at least to define and offer some basis for sound judgments of value.

Dodds shares Van Doren's suspicion of "character building" as an aim which the college curriculum can approach directly, but believes that the college is responsible for assisting the student in the development of his personality, including some guidance toward sound moral habits. Maritain regards such guidance as outside the proper intellectual function of the college, but accepts it as a "super-added burden" which the college must exercise at present for the sake of the welfare of society. None of these books supports the idea of the indoctrination of an accepted system of morality as the proper function of the college. But this general interest suggests how completely thought has turned in recent years from the immediately practical and simply useful, from an emphasis on the accumulation of separate facts to a search for their common meaning, from materialism to a quest for deeper values. The war has had that effect in many fields. In the colleges it has only intensified an existing trend.

IV

Oversimplification is always the peril of an attempt to survey a number of books or a variety of points of view. The problems of the colleges in the postwar years are more numerous and complicated than these columns would indicate. One or more of these new books raises many of the questions currently debated in individual colleges and universities all over the country: methods of financing the expected increase in college enrolment, effects of the continuing expansion of state-supported education, the role of the federal government in the promotion of higher education, the proper place and pace of acceleration for the superior student, the advantages and disadvantages of part-time employment during the college course, the function of the junior college, the four-year college, and the technical institute in terminal education and a hundred others.

But the center of interest is clear. It is in the reexamination of objectives and aims, the restatement of basic principles, in the idea of a college. There are many debatable as well as many quotable sentences in Van Doren's book. Few teachers or administrators, however, would dispute his judgment that "the job for educators during the days ahead is a job of discussion." And while that is always to be expected where education is a live thing, it is far nearer actual description of the colleges than usual. It will be going on for some years.

Such widespread discussion suggests at least the possibility of a deplorable state of affairs in the recent and existing programs of the American college. Some of these current books paint that kind of picture. Van Doren's first chapter is entitled "Nobody thinks he is educated," which makes room for a variety of criticisms but ends happily. Henderson is sharper in his judgment that liberal arts education has its head buried in the sands of the past, is therefore ineffective in producing the leadership needed in a democracy, is socially impotent. Hutchins periodically criticizes the colleges for their "vocationalism" and their betrayal of scholarly ideals. All these criticisms are justifiable, if at some points inconsistent. But the colleges meanwhile have been turning out men and women who, if not as well prepared for living or making a living as they might be, have still provided the great majority of our leaders in peace and war. The faculties are not

as good as they should be, either, but many college professors have been useful in the development of special government services and have been ready to provide the specialized knowledge for new military needs. The criticisms, like most criticisms, are deserved, but the situation is by no means hopeless. And some credit must be given to a professional group which will publish its shortcomings and self-analysis so freely. Other professions are seldom so frank.

The rapid increase in the percentage of our population attending college is in part responsible for the present problems. Much of the content of the liberal arts course of 1900 was and is pertinent to the needs of the larger present student body. More of it would be, as Hutchins says, if they could read. Much of it is still pertinent, but not all, nor is it enough; although, as Dodds observes, what is commonly needed is not so much a change in objectives or any radical modification of the college program as simply a more vital and dynamic spirit, a better job done.

How far the college can move in response to one or other of the pressures on it is not entirely within its control. The sharpest objection to the recognition of vocational preparation as one of the proper objectives of the college student is made by the representatives of private colleges and universities, many of whose students can afford to round out a liberal arts course before pursuing professional studies. Van Doren's assurance that there is plenty of time is a valuable counsel in such cases. But there are many American college students to whom this will not be practical counsel unless the resources available for student aid in both private and state-supported colleges are tremendously increased. The interest of the college in providing trained leadership for society is seriously hampered by the fact that of the most able ten per cent of our high school graduates only about half are going on to college or university, the other half cannot afford to do so. And the maintenance of the academic standards desired by the college is definitely conditioned in most of the states by the quality of instruction in the public high schools which provide the great majority of the matriculants.

The programs of individual colleges will continue to differ. Some of them will move closer to the center of town in the post-war years than they have been in the past and perhaps some few

will move farther out. But the colleges must maintain, in the rethinking of their programs, that balance, that dynamic detachment which is their proper relationship to the community. The colleges must remember that their responsibility is to discipline and stimulate the minds of their students in such a way that they will be more effective in their chosen fields of work, as well as ready for richer and more satisfying use of their leisure hours, to present such an analysis of the tradition of the past and the problems of the present that their graduates will be not only intellectually sophisticated but morally responsible as well. Not even in time of war does the college dare to move too close to the special and shifting demands of vocational training; not even in support of democracy dare it identify itself completely with the needs of the present; not even in allegiance to its ancient task of training in thinking dare it move too far from the concrete problems of contemporary society. The proper location of the college is still at the edge of town.

CREATIVE ARTS AND HIGHER EDUCATION

HELEN PEAVY WASHBURN

ITHACA, NEW YORK

PART III*

INSTANCES

EXAMPLES of the creative arts as they function in our colleges and universities provide ample ammunition for both pessimist and optimist. In spite of the statistical surveys which assure us that these arts had steadily gained ground in our colleges and universities until Pearl Harbor, often the individual accounts of people teaching them are long recitals of difficulties and frustrations which might seem inherent in the academic atmosphere. A most successful teacher of professional writing who has himself written for a variety of magazines, been fiction editor of a large national magazine, and taught writing privately and in several colleges, went recently to teach in a western college. Here follows his own account of what happened:

I was asked to come here as assistant professor in the English Department to organize gradually a division of creative writing which might in time encourage and instruct the creative spirits of the state and help to develop the local or regional literary resources. The first thing I discovered was that ninety per cent of the students entering my classes thought it must be a snap course, although I told them at the first session that it wasn't. They refused to do any home work. I then reported to my superiors that I couldn't teach fiction and wouldn't unless my students studied, and that if they didn't study I would have to flunk them. I was then told in effect that I should not flunk them, that I would be unpopular if I failed too many students. Later I was asked to address a meeting of the local YWCA on the general subject of magazines and how they are edited and produced. I told the ladies that magazines were produced for money, not art, that much of the advertising exploited the innocence and ignorance of their readers and that the commercial spirit in America had all but totally extinguished the literary short story. For this I was fired as a Communist. (Since then

* NOTE: This is the third of four articles to appear in successive issues of the *Bulletin*.

the State Board of Regents which runs the college and the president of the college have asked me if I would like to return, but I would *not* like.)

Little literary magazines which are often edited by people teaching in some college English department have perhaps done more to stimulate good writing unhampered by commercial necessities than all other magazines put together. Often they maintain a high standard of writing and criticism, they are not bound by tradition and they are most receptive to new and experimental material. They have published the work of innumerable young writers who have later attained distinction but could not find acceptance at the time in commercial magazines, and of many established writers without enough outlet elsewhere for their quality material. It would seem that college departments of English would welcome the chance to aid and direct contemporary writing by sponsoring and subsidizing such magazines. This, in their own words, is the experience of the editors of three little magazines which have been outstanding in the quality of work published and editorial help given to young writers. Each is located at a well-known college or university.

Editor 1: I do wish I could find something pleasant to say about the literary situation at (name of college). But it's a fortress of reaction. (Name of magazine) receives no financial support from the (college) and finds very little favor with the faculty. We of the (magazine) staff are "youngsters" not allowed to teach anything we're interested in. (Magazine) has no subsidy of any kind. We get 90% of our income from sales to subscribers and newsstands, 10% from advertisers. By careful budgeting of expenses, we have made this income take care of printing and paying contributors.

Editor 2: Student writing has had occasional brilliant flareups but almost always in spite of the English Department which has some very fine people in it but is notably stuffy and decidedly not oriented toward the living contemporary. I tried for —— years to get the (name of magazine) work integrated into the English Department but the project didn't achieve respectability until after it was dead. (Name of college) has considerable potentialities for creative work in writing but so far, it remains sporadic and unblessed by official approval. The outstanding jobs of creative work that have happened at (name of college) have been the work of individual students who have had enough

on the ball to resist social pressures and work on their own. And as often as not they have gotten behind the eight ball academically by so doing.

Editor 3: Much needs to be said and said vigorously in order to overcome—if that be possible—the deep-rooted prejudice toward the creative arts as a legitimate activity in higher education. Tenth-rate scholarship and the publication of inconsequential research papers pass without question, but creative writing, even though it results in publication of excellent poetry and fiction, is looked at askance and is always on the defensive.

For over —— years I have edited (name of magazine). The magazine has won national acclaim again and again; it has encouraged good writing on our campus, some of it good enough to print; it has discovered a number of writers who otherwise might easily have gone undiscovered. And yet the magazine is not even yet fully recognized as a legitimate academic endeavor or activity. It lives from hand to mouth, and, like other magazines of its character, is a sort of mendicant begging a few budgetary crumbs from the well-loaded university table.

Everyone here seems friendly enough. Many of my colleagues praise the (name of magazine) but with, I always feel, the reservation that I might be spending my time more usefully and that, after all, editing a literary magazine is a form of play or idling. As a matter of fact, such editing is grueling hard work, and it requires brains and sound judgment, more brains and better judgment, I think, than is sometimes found in much of our so-called important scholarship.

College teachers of painting and sculpture have a similar grievance. If colleges have any money to invest in examples of art, which is rarely the case, they hoard it carefully until they have enough to purchase a fifth rate example from some past period. For a fraction of that cost, colleges could secure traveling exhibitions of the best contemporary art or could purchase the best art being produced today for a permanent collection. They would undoubtedly make some mistakes in their selections, but they could afford to. Such mistakes would cost only a fraction of the cost of the mistakes they make at present in purchasing so-called old masterpieces.

Hughes Mearns has the following commentary on this situation in *The Creative Adult*:¹

¹ From *The Creative Adult*, by Hughes Mearns, copyright, 1940, reprinted by permission from Doubleday, Doran and Company, Inc.

Our experience would tell us that the best route to that true spirit of reverence for the past is first to accumulate appreciative power through exercise in the more approachable love for the work of living artists. . . .

To miss these . . . phenomena is to have been alive in 1600 and not to have heard of Shakespeare, to be another Zio Battista di Tommaso who never once looked up to the works of his fellow townsman, Michelangelo. Future historians will be writing of this our wealth; it is a squandering of more than fortune to be untouched by its vitalizing influence.

If colleges have any money to invest in buildings, it is likely to go to football stadia or to science laboratories, but certainly not to departments of fine arts. With some shining exceptions, the majority of colleges seem to act on the theory that the natural habitat of artists is garrets, so they will approximate the garret as closely as possible.

Artists in other fields than writing are not always gifted with words. Since colleges and universities are prone to use words as the measuring rod of all culture, they seem often incapable of recognizing merit in another artistic medium. Time and time again they have been known to dismiss from their staff superior artists who have inspired consistently fine work in their students and to retain those who were neither good artists nor good art teachers but who had the gift of talking fluently about art on all occasions.

In many schools, as for example, the University of Pennsylvania, Cornell University and the University of Michigan, departments of fine arts stem from colleges of architecture. Keppel and Duffus in *The Arts in American Life* suggest that the architectural school is probably the key to the future in the teaching of the fine arts in colleges and universities. When the tendency is to make architecture, painting and sculpture cooperate, each to enhance the other, much good is accomplished. Collaborative problems, such as those sponsored by American Academy in Rome and given by many schools of architecture to their students, have produced some excellent results. In these problems, painter, sculptor, architect and landscape architect work as a team to design building and grounds. The atelier spirit in which students work together and often learn as much from each other as from textbooks is another notable contribution of many architectural

schools. There is another tendency, however, which is less desirable, that of the lion and the lamb lying down together with the lamb inside. Architects in accord with the spirit of the age sometimes think of painting and sculpture as pleasant enough decorations, but decorations only, to be omitted at will and quite subordinate to architecture itself. They are likely to use courses in drawing, painting and sculpture to give architects some useful training in rendering with no conception of the importance of the painter or sculptor in his own right.

One eminent musical authority believes that participation in musical effort and increased appreciation of it vary inversely to the advance of a student up the educational scale. Musicians and composers frequently remark that the quality of high school music is likely to be far superior to that found in colleges. The general excuse is usually the lack of time for music in college. There still seems to be plenty of time, however, for college students to attend every new movie, to lead a strenuous social life and to practice endlessly or watch other people perform in every type of athletic event.

In spite of all the encouragement of drama in our colleges and universities which might well be envied by the less fortunate arts, teachers of drama report situations like these:

Many engage in a long and disheartening struggle to wrest adequate facilities and equipment or even usable ones from the college trustees. Even when the students in drama produce plays of unusual quality, often only a minute fraction of the student body or the community will support or attend them. Such support as the college drama finds is accorded mostly to historically accepted plays and to Broadway successes. Teachers who feel that the college drama should pioneer in experimental art forms and methods but who must depend on ticket sales for at least part of expenses face exactly the dilemma of the commercial theatre, the choice of producing box office attractions or no plays at all. The academic pressure for historical research leading to degrees without adequate practice in the theatre itself or contact with persons experienced in the theatre leads to a situation which Norris Houghton describes as "training teachers to teach teachers to teach."

The following is the opinion of an eminent teacher of drama in one of our large universities:

I fear I often question whether the place to pursue creative arts is in a university. It *ought* to be, yes, because the university offers all the facilities of a permanent and stabilized organization, the advantages of background cultures, libraries, etc. It offers everything except understanding. The gap between the graduate school type of mind, the "research scholar's" mind, which is the mind that controls our colleges, and the mind of the creative artist is wider than the Pacific Ocean. The scholar has, as a rule, only contempt for the artist (unless, of course, he has been dead a long time) and certainly does not think it any part of the educational process, worthy of academic awards, to compose a sonata or play the fiddle or write a play or act a part. That Shakespeare had to write his plays, and even act in them, before the great scholar could get his Ph.D., writing a learned thesis on Shakespeare's use of the semi-colon, is a fact he can ignore without the least difficulty. I may add that the artist's contempt for him is often even greater. But either way it doesn't make for a happy combination.

The position of the dance, particularly the modern dance, is often especially precarious in our colleges because it is likely to be considered merely a part of training in physical education or an extra-curricular activity. Teachers of the dance, who believe it an art as well, must often work with inadequate facilities or none at all against a stone wall of indifference from college authorities. In spite of that, students willingly give long hours without hint of college credit to hard exacting work devising and practicing dances and giving remarkably fine performances.

At one large university, the teacher of modern dance in the Department of Physical Education wished to increase student knowledge and appreciation of dance forms by bringing to the campus leading modern dancers. She was finally allowed to contract for such recitals on her own responsibility, without official backing, by paying for the use of a university auditorium. Teacher and Dance Club together guaranteed payment of a total budget as high as a thousand dollars. Since 1937 they have brought to the campus under such an arrangement Martha Graham and company in two appearances, Doris Humphrey and Charles Weidman and company in two appearances, Jane Dudley, Sophie Maslow and William Bales, and Valerie Bettis. Each time, through the enthusiastic support of the students themselves, the dancers have performed to excellent audiences, sponsors have

more than cleared expenses, and at the last recital, many people were turned away.

Edward W. Rannells, Head of the Department of Art at the University of Kentucky, describing the same general situation, nevertheless finds room for hope:

It is only too apparent that universities themselves have never made adequate provision for the creative artist; certainly, they do not recognize him in setting up their advanced degrees. For, in order to qualify for an advanced degree, one must undertake some kind of research which involves the gathering, selecting, analysis and interpretation of materials, or the working out of some hypothesis by experiment; in any case, the application of measure to given external fact. But the creative artist, whether poet, musician or painter, must draw his materials out of himself. This, of course, is not scientific as a mode of procedure, and the academic mind is inclined to look upon it as trivial, making no place for it, really, in the organization of the university or in the giving of honors and degrees.

There is not the slightest doubt in my mind, however, that this situation may eventually be remedied. It is quite impossible to enter into the realm of the spirit without the aid of images which only the arts can provide, and it seems reasonable to expect this change to come about; especially now that attention is being directed anew to the humanities as distinguished from the sciences.

In spite of multitudes of discouragements, this hope for a better future for creative arts in colleges seems justified. An adequate survey of the excellent work being done in these fields at present would require a large volume.² I can indicate here only a few of the bright spots which may spread to brighten the future.

It is curious that two types of institution which might seem at opposite poles have in general appeared to give the greatest emphasis and encouragement to creative arts. These are the women's colleges attended largely by the well-to-do and the state universities supported by taxpayers' money, giving free tuition to residents of the state and maintaining unusually direct contact with the state's population. Support of the arts in women's

² R. L. Duffus in *The American Renaissance* (1928) gives such a survey of the situation in several arts up to that time. Norris Houghton's *Advance from Broadway* (1941) has an excellent chapter, "Collegiate Gothic," concerning the drama in colleges.

colleges is not so surprising, for rugged Americans have in the past insisted on considering arts effeminate and useful mainly in gracing the idle hours of their ladies of leisure. The surprising fact here is that, considering this attitude, such institutions as Smith, Vassar, Wellesley, Mt. Holyoke, Mills, Sarah Lawrence and Bennington should have produced art of such marked excellence and so generally free from the charge of effeminacy.

These same rugged Americans, many of them farmers, who support state universities seem somewhere to have discovered that art can do much more than contribute to the "Theory of the Leisure Class." They have somehow become convinced that painting, sculpture, dance, drama, writing in many forms, music and handicrafts can make their own lives vastly more enjoyable. Eagerly they are seizing such arts as the university and its extension courses can offer them and are carrying them home to brighten their own communities. It seems significant that the arts in state universities are often connected with such a department as Rural Sociology which gives them a more direct relation to the life of the people than many colleges of fine arts appear able to do. Extension teachers especially have welcomed the arts to their programs for rural betterment as a particularly effective means of contributing to the happiness of the general population. Investigation of the entire arts programs of such state universities as those of Michigan, Wisconsin, Minnesota, Iowa and Kansas should make the most confirmed cynic pause before insisting that creative arts have no meaning for the American people.

Excellence in the arts, however, is by no means confined to such institutions. In addition to instances already given, Columbia and New York Universities deserve special mention for the work done in creative writing and for their employment of distinguished professional writers as teachers. Columbia's system of extension courses provides a flexible arrangement whereby one may take work in the various creative arts for its own sake or for college credit as preferred. Both the Secretary of New York University and Donald Clark, in charge of the courses in creative and applied arts at Columbia, reiterate the opinion of Theodore Morrison of Harvard that all artists are not good teachers and some good teachers of art are not professional artists but that

when an artist is blessed also with ability as a teacher he makes an extremely good one. Professor Clark says, "The only 'scholars,' if you mean by 'scholars' people with PhD.'s, that we use as teachers of the arts are those who combine with their scholarship an interest and experience with the practice of art."

In drama, so much fine work is being done throughout the country that one hesitates to single out any particular instances. Believing that humanistic research in general is too cloistered, too isolated from contact with daily living and that the drama affords an especially fine means of interpreting esthetic and spiritual meanings of human life over wide areas, the Rockefeller Foundation has given sizable grants for the encouragement of drama to schools including Yale, Columbia, Cornell, Northwestern, Iowa, Leland Stanford, Western Reserve, Princeton, North Carolina and Vassar. The Foundation reports that the demand for dramatic experience is steadily increasing in American schools, colleges and communities. It is the aim of the Foundation to strengthen regional centers of far-reaching influence and to encourage the creation of a dramatic literature revealing the customs and traditions of diverse regions and social groups.

The late George Pierce Baker, whose name became synonymous with playwriting at Harvard and at Yale, whose classes included such dramatists as Eugene O'Neill, Robert E. Sherwood, Sidney Howard and Philip Barry and whose students are carrying on his ideas and ideals in schools throughout the nation, began the tradition and practice which the Yale Department of Drama is still carrying on. Under the chairmanship of Allardyce Nicholl and a number of eminent authorities on the drama, including Walter Pritchard Eaton, it maintains a high professional standard and functions mainly on the graduate level. Professor Eaton states that it has been the experience of both Professor Baker and himself that playwriting courses on the undergraduate level produce little result. Plays that will stand up in the theater require writers of maturity.

The Carolina Playmakers under the direction of Frederick H. Koch at the University of North Carolina are perhaps as well known as any similar group. Professor Koch has not been as much concerned with getting plays or performances of Broadway calibre as with stimulating a state- and nation-wide interest in

playwriting and producing with the use of folk materials. He has, therefore, accepted plays of all degrees of worth, feeling that the poor would become better and the good would rise to the top. Besides giving a large number of performances at the University, his Playmakers have gone on tours throughout the state and often far beyond it, bringing their homespun plays to hundreds of communities and creating an enthusiasm for folk drama extending far beyond the boundaries of North Carolina. A number of volumes of folk plays have been published as a result of Frederick Koch's work, one of which included the first published writing of Thomas Wolfe. Playwrights Maxwell Anderson and Paul Green were among Koch's many students.

The Cornell University Theatre, although small in plant and staff compared to many others, has an imposing schedule of plays and has combined to an unusual degree, responsibility for bringing drama to community and state with high standards of writing and production. The New York State Drama Project, under its direction, sought not only to stimulate activity in producing plays in communities throughout the state but also to find regional plays of a quality worth presenting. The volume, "The Lake Guns and Other Plays of Upstate New York," resulted from the search for such material. Professor A. M. Drummond, who has directed dramatic activities at Cornell since 1912, is a hard taskmaster, but he inspires devotion to the best in the theater and gets a consistently high level of performance. He has arranged work in the drama so that students may engage in it as extra-curricular activity or as study toward both undergraduate and graduate degrees. Between 1927 and 1930, his students included Daniel Duryea of motion pictures, Franchot Tone of stage and screen, and the playwright, Sidney Kingsley. Over a hundred of Professor Drummond's former students now are directing drama in colleges, universities, schools and community theaters.

The University of Iowa is a bright spot in most of the creative arts and in none more than the drama. Some college drama departments are famous for their magnificent equipment and others for outstanding performances, but Iowa combines the two. Their theater director, E. C. Mabie, besides being a superior teacher, maintains a department notable for the cooperation among its members. Here as in many other schools, work in

drama can be for credit or not, as the student chooses. Members of other departments at Iowa sometimes complain that too many students are so engrossed in dramatic activities that they have no time, energy or inclination left for other study.

Of the many women's colleges which produce consistently fine work in creative arts, none is more remarkable than Vassar in its work in experimental drama. Vassar students select unusual and unconventional plays of past and present and use expressionism, constructivism, futurism, or any other ism which may increase the flexibility of the stage. They attempt often to present material from the past in terms of the present and to interpret the burning problems of life here and now. They attempt to use stage settings to express not a conventional room, but space, time and timelessness.³

In spite of its many difficulties, the dance is gradually making a place for itself as a creative art in the more progressive colleges. Mills College in California, a valiant champion of creative arts, has established a major department of the dance under the direction of Marian Van Tuyl. Mills allows credit toward an M.A. for originating and performing a series of dances.

Sarah Lawrence College, where Arch Lauterer instructs, and New York University, with its major department in the dance directed by Martha Hill, should both be mentioned for their superior work in the dance.

Bennington College in Vermont has become a modern dance center for the entire country. Bennington pioneered in having a professional dance group in residence at the college, in creating a major department of dance in winter and in inaugurating an intensive summer program which attracts teachers and students of the dance from the length and breadth of the continent. Martha Graham and her company of dancers, in addition to their other duties at the college, rehearsed one long work during each summer session and produced it at the session's close. Martha Hill, an early student of Martha Graham, William Bales and Mary Jo Shelley, all have taught dance at Bennington.

³ A complete description of the Vassar theater is found in *Dynamo* by Hallie Flanagan who directed it for many years and is now doing work of similar nature at Smith.

NOTE: Part IV, in the next issue of the *Bulletin*, will continue the instances and conclude the discussion.

PREDICTED POSTWAR EDUCATION

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THERE is probably no other business under the sun more experimental than that of education. What doctor would dare explore the human anatomy in comparison with the exploitation of the brain of a child by the educator? What profession or vocation can possibly locate the parallel of the educator to anticipate changes, which give him nervous jitters for fear he will not be in the vanguard of projected educational procedure? Is he afraid of public opinion? Is he afraid of losing his job? Is he so temperamentally uncertain of the direction he should take that he is ever changing? Does he collect all the possible materials on individual, group, local, regional, national and international needs before he attempts curriculum revision? Does he see the needs today in the light of the needs of tomorrow? Does he cut across racial and cultural lines that are too frequently drawn and propose a program of amelioration and adjustment, which is unbiased and integrated regardless of race, color or creed? Is he considering the needs of the public school and college person, the service individual and the adult when building his program? These and many other questions the educator must consider thoroughly before he even begins to think of a program for tomorrow.

For the last few years, many people have become skeptical and look askance at the schools and colleges because they have not turned out the product in specified fields commensurate with the government program. Let's look at that statement a bit. Who compose the personnel of the service educational staffs? The answer is teachers and administrators who were in the public schools and colleges of yesterday. When that is true how could they have been turned into supermen over night? Did donning a service uniform cause a vigorous educational reincarnation or inoculation eruditely potent? I think not, although a greater sense of responsibility and immediacy of productivity obviously motivate a much greater and more sustained effort.

Education in peace and education in war are two entirely different approaches. Their purposes differ. All children are

taught in the same public schools regardless of the degree of intelligence or differentiated aptitudes, unless they are below the status of a moron. The motive is to take the raw material and make as useful a citizen out of him as possible, while at the same time directing him into the channels where he will find the happiest progression through life. Educators try to guide the student to burgeon out all that lies within him, to become a citizen and to work with freedom of will and thought in a communal background of liberty secured by our forefathers. On the other hand, the service program carefully screens every individual who goes into service, ascertaining his general intelligence and aptitudes, as well as his background and interests. When that has been done he is placed in the area of work where his contribution will be greatest in driving toward one great objective—the winning of the war. The primary purpose is to train for a specific plan of action which means the most direct way to destroy. Training for war can be done on short notice, but it requires a longer time to learn to think than to learn to obey orders. A democracy presupposes an environment for deep cooperative thought and action.

The military has many great advantages in motivation which the schools and colleges do not. It has the service person twenty-four hours of the day. He is under rigid discipline. He is strongly motivated by the fact that he knows he must succeed in his area of study or be returned to the ranks, which would be a reflection observable by others as well as by himself. His educational curriculum is restricted to a narrow field of endeavor. He concentrates in that because through this means he can make his strongest contribution to the war effort, but not to humanity in general. In the study of the languages for instance, about which we hear so much, what parent would want his child to spend all of his time in school for nine or more months on just one language to the exclusion of all else? Another idea concerning language is that the purpose of a "war" language differs considerably from the same language pursued for both cultural and practical usages.

I do not mean to speak disparagingly of the service program. I was dean of instruction in a college and had charge of the instructional program of pre-aviation cadet students for fifteen months, and I know there are many splendid things to be said in

its behalf. The cadet program did not differ so widely from that of the regular freshman curriculum, except in certain areas where there were short cuts and condensations. There were deficiencies as well as advantages. Students who had three degrees were in classes with those who had never completed their high school work. Engineering majors from Pennsylvania State were in classes with students who had never studied physics. These conditions were later modified. Benefits that came from the program were that the instructors had to outline and prepare their work so they could produce the greatest good in the shortest possible time. Overlapping was eliminated. They had all the physical materials that were needed for classroom instruction. Embellishments were diminished. Students were compelled to study or be eliminated. However, many of them took the consequence of failure despite the rigid discipline.

Regardless of the criticisms that can be made of the service program, it has impressed the public with the necessity for many changes, changes which most educators have seen the need of for years but which they could not finance. For instance, it has long been held that languages should be taught by the direct method, emphasizing spoken language and composition, with lessened emphasis on grammar and technique; but teaching aids and better trained instructors are a prerequisite, which mean more money.

In high school there should be two curricula running in parallel for mathematics, general and college preparatory. All students should be required to study mathematics, but general mathematics which should be practical and very functional, should be required only of those who do not expect to pursue mathematics in college. Every student should have general information in science. The phonetic method in reading will be more emphasized than for years, and remedial reading and spelling must be sufficiently utilized to guarantee a literate citizenry. The military tests have proved a weakness in our reading methods. And writing! Yes, definitely, legibility must be a requisite. Social studies should make for a functional understanding of races, cultures and creeds, and a relationship of respect that should eventually eliminate prejudice, bigotry and dogma. A program of physical education, health and hygiene will be adequate for every student and intra-mural sports are here to stay. However, inter-school ath-

letics will be stronger after the war than before, and competition will grow more keen; although such a program is not educationally sound. The sciences will probably be more in demand, with emphasis on environment and application to new developments, but the general curricular trend appears to be more toward general education than toward specifics. Vocational education should be offered jointly with general cultural education, with a possible emphasis in either direction. Work experience to accompany vocational training should be provided for all who desire it. A much greater emphasis should be placed on the aesthetic arts than before, so as to assure a fuller and more pleasurable personality. Direction in the production, marketing, purchasing and consumption of goods should be a must in any curriculum. And a program of guidance should be provided to ascertain general ability and aptitudes, to counsel sympathetically and wisely, and to see that the student is encouraged to follow the program best fitted to his purpose. Any well-appointed secondary school or college will help the student to find the job for which he is best qualified, and then keep in touch with him to give any necessary assistance.

Much wonderment on the part of the laity is expressed concerning new methods and courses. My prediction is that methods will change but little, except for a greatly expanded program of teaching aids such as projectors, slides, recorders, records, maps, globes and animated cartoons. There will continue to be much freedom in student activity and much encouragement in initiative. The versatility and ingenuity of our boys under stress and strain, and the quick manner in which they have responded to training during the war attest to the value of the modern psychological principle of a student-centered program. Courses for the regular students will not differ widely from those now taught. But there will be many innovations for the serviceman in order to speed up the possibility for his fitting into a productive position as soon as possible.

There will be high schools set up specifically for the serviceman in some cities. Other high schools and colleges will offer evening courses to provide regular educational programs for those who wish to continue their study while they work, for professional and vocational education, for cultural enlightenment and for

hobby activities. Many educational institutions will adjust their programs by offering refresher courses, short term courses, speed up courses, and by permitting credit for what has been learned through instruction or incidental contact. This may be determined through special tests devised for the purpose.

Changes will take place between the high school and junior college. The public schools will be reorganized in some such manner as six years for the elementary school, four years for the middle school, and four years for the upper school. Some degree will be awarded upon the completion of the work. In small towns and rural areas two or more upper schools will be consolidated to make such operation functional. These schools will provide general cultural as well as vocational courses. The curriculum will permit a student to prepare for continuance in college or to be ready for a position in a vocation, mostly depending upon what was determined in the middle school through guidance techniques and the desire of the pupil.

If my prediction is true, what is to become of the colleges and universities? Standards always rise when educational opportunities are provided. People are usually stimulated to more effort when there is an objective. Therefore, within a short time a greater number of students than ever in the history of the country would accept no challenge short of college or university graduation. A period of prosperity will open industrial business and professional opportunities which will demand a better-trained product.

Standards all over the country will require at least a master's degree for the teaching profession, and other professions will probably be affected similarly. Therefore, the four-year college will of necessity add a third year to its upper division to provide the master's degree. I doubt if the university will soon change the requirements for the doctor's degree, but the graduate enrollment will be greatly expanded.

Much more money than ever before will of necessity be provided for education. As a chain is only as strong as the weakest link, a democracy is only as strong as its weakest educational product. Because of its economical condition the south and a few other scattered states in the country can never finance an educational program equivalent to that of the north. Much has been

said about the discrimination of the white in the south against the negro, which has a basis of justification; but that discrimination is no greater than is true of some sections of many states as compared to other sections in a different part of the same state. For instance, in New Jersey, the per capita expended per child for education ranges from \$56.00 to over \$300.00 a year. Such conditions should be remedied. Therefore, the postwar world will see states equalizing their educational programs from within, and the nation closing up the differential among the various states.

I see only two possible dangers for the future of education. The first is that with increased Federal aid there may be increased Federal control. The other is that state colleges and universities and heavily endowed institutions are building, supposedly to be able to accommodate the service people when they return; but in the ultimate they are building for mass numbers indefinitely. The enrolment will be sufficient for from five to eight years, but when it tends downward standards will be forced so high by their influence through the various accrediting agencies, that small institutions which have insufficient endowment to operate according to the new standards will be forced to close their doors. Then there will be too few private schools to keep the balance between the church and state, and we shall take a tail spin toward intellectual agnosticism that will drive us into a more nearly totalitarian condition than would ever have been possible with the small church and private colleges in operation. Such institutions are necessary for freedom in scientific research and experiment, unmolested by political incumbrances. The only thing to counteract that move is for democratic-minded people who believe in the liberty of the individual to stand militantly behind free thought and experiment with all the influence and means they can muster. There is a place for the state, the private and the church school; and in a democracy they are mandatory for its continuance and expansion.

A NOTE ON VETERANS

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ADMITTEDLY, counseling and guiding returned veterans who enrol in colleges after the war form a major problem for higher education in the postwar world. How well G.I.'s are assimilated into the college world and become adapted to the curriculum will be dependent, to a large degree, on wise administration. The appointment of a person—call him the liaison officer or any other suitable name—to help returned veterans becomes, then, a problem of paramount importance to the happiness and welfare not only of the college but also of the soldier-college student.

The purpose of this paper is to examine the feasibility of *appointing as the liaison officer, who could best counsel and guide servicemen, a veteran from among the men who return to college.*

The bald statement, at first, may shock many a conservative college administrator, but irrespective of feeling, the idea has certain merits.

A soldier in a letter sent from the South Pacific wrote: "The G.I. has been through a rough experience. Right now, and for some time after the war, many soldiers are going to be scornful and derisive of any person who wasn't in the service. Most effective leadership in the postwar world will be done by men who in one way or another experienced the war as fighting men." While certain aspects of this statement are open to question, the feeling that civilians cannot understand the point of view of the soldier, who frequently has little desire to be understood, is the first reason for suggesting the serviceman liaison officer. If effective guidance work is to be done, soldiers must feel no reserve in meeting the man who has been chosen to work with and service them.

Most G.I.'s who return to college will be men of between twenty and thirty. In spite of experiences which in many cases will have made them mature, they will be young men, men with certain common problems and viewpoints: readjustment to civilians, getting oriented to the college world and marrying illustrate the point. A young liaison officer would be more likely to understand

the soldier-student and be able more satisfactorily to help the G.I. make the readjustment to college life.

Certain questions naturally arise.

Granting the validity of the reasoning, what characteristics must an administrator seek in a veteran who might do this work? The selection of a veteran who attended the college before the war should be one deciding factor. A sophomore or junior whose pre-war college record, academically and socially, indicates that he is levelheaded, intelligent and trustworthy would be not an infallible, but a promising choice. A second evidence indicating his probable value would be his army record. An honorable discharge revealing that the soldier had accepted and satisfactorily discharged responsibility would be another creditable factor. A known interest in people, testimony that the soldier lived companionably and happily with and that he was interested in people, primarily, rather than in books or certain extra-curricular activities, would be another index.

Another question arising in the mind of the administrator about the choice of a serviceman as liaison officer might be: May a young man safely be given so much responsibility? "His father didn't even trust him with the family car, and now he pilots \$30,000 worth of airplane" is the gist of a recent advertisement. The same could be said for many men not only in the air force but also in other branches of the service. They capably have assumed responsibilities which were delegated them. If the liaison officer knows the workings of the college and understands, or is made to understand, the seriousness of his job as the official dealing with G.I.'s, he likely will make a serious and successful effort to do the work well.

In the event a college president is reluctant to delegate authority to a serviceman liaison officer, he could make a modification which would be reassuring to him and, perhaps, profitable to the college. He might select one of his faculty, preferably a psychologist; better, a man who has had especial training in the problems of returning veterans as a faculty supervisor of or co-worker with the G.I. chosen to do this administrative work. The faculty member might serve simply as a kind of adviser to the liaison officer. This would insure unified college programs and authoritative advice.

Quite naturally the success of this plan is dependent on the discriminating choice of the college president. It is obvious, as in the selection of teachers, that not simply *any* veteran will do. Common sense will be a big factor in securing the right man. With the proper aim in view, a visualizing of the kind of man desirable and necessary to do the job and of the job to be done, the college administrator should be able to get the kind of serviceman liaison officer he wants.

THE VISION OF THE HUMANISTIC SCHOLAR

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TODAY we live in a world at war where bullets and bombs often bring quick finish to many dreams of high endeavor. Indeed, upon the cross, civilization hangs at present and the heavens are rent with the cries of those who once like ourselves dreamed and hoped. In such times as these we are likely to lose our sense of the long perspective of ages wherein is recorded the uncertain but steady march forward of mankind, struggling to build a better world in which to live.

From the humanistic point of view, it is the centuries, and not the moments, that should be viewed in trying to evaluate the achievements of man in his long march toward civilization. In giving us a proper perspective wherewith to judge the spiritual values we are obliged to cherish and sustain, in order to find life worthwhile, the humanistic scholar renders his greatest service to mankind. In his vision, we men of lesser hope find reason to sustain our faith that ultimately truth and the rightness of things will prevail. Once such a faith becomes ours, neither bombs nor bullets can blast it into ruins. It is the privilege of the true humanist to inspire us and sustain our faith in days of peril like these.

Taking the long perspective of things, the humanist sees man emerge centuries ago from the dark shadows of ignorance and superstition, bearing in his mind the first feeble torch of learning, lit at the altar of human experience, a torch that through the ages has grown larger and brighter as man has somehow stumbled forward in his progress toward what we call civilization. The humanist sees early man shaping tools and instruments wherewith to do his work and fight his battles for existence. He sees man bending in awe and reverence before the mysteries of the universe which he does not understand. He sees man developing his institutions, and learning to communicate his thoughts and feelings by means of written symbols. He sees man build his

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ancient civilizations and sees those civilizations pass on to make way for a new order of things. He sees the brilliant display of the human intellect in that coterie of great thinkers whom Greece gave to the world. He sees man as a monk keeping the torch of learning aflame in dimlit monasteries while clouds of ignorance lowered over the land. He sees man breaking the chrysalis of traditional authority during the Renaissance to emerge with a new vision and a new hope. He sees man as scientist setting about to reduce the laws of the universe to intelligible formulae in order to build a new civilization which we call modern. And finally the humanist sees his own colleagues, and colleagues in other colleges and universities, and students everywhere throughout the world, as heirs to the achievements of man in the past and as participants in the drama of man's march toward civilization. Because the humanist can see in panorama each generation bringing its oil to replenish the lamp of learning, the age-old progress of man to him is a fascinating drama motivated by an intellectual curiosity about life and its ultimate significance to the human mind and human heart.

It is a glorious experience to catch the vision of the scholar at the feet of some great humanistic teacher. It is a glorious experience to study the unfolding drama of man's quest for knowledge. That drama, inspired by dreams and ideals, has been slowly written by man's feeble and faltering hand under conditions of toil, and pain and sacrifice. Those who annually graduate from our colleges and universities become a part of that great brotherhood who, by virtue of special training and native endowment, have been the light-bearers of human culture in the past. It should be the peculiar duty and responsibility of college-bred men and women to maintain the sacred obligations of this mystic union, and to hold high the lamp of learning that its flame may glow in the darkened recesses of the land. The college-bred should find inspiration in the fact that he has an opportunity to add his voice to the voices of the great seekers of learning in the past who were witnesses for truth in man's struggle upward.

Students in graduate schools especially should have their zeal for knowledge kindled, their love of truth quickened and their desire to play a significant part in weaving the pattern of human culture strengthened and inspired. A humanistic study of the

pattern of human culture reveals at least four great episodes that constitute the drama of man's pursuit of knowledge. Man has been and is an explorer in the moral, imaginative, intellectual and social realms, and each of his explorations has brought to him rich returns which are the heritage of our day and generation. One of the fundamental functions of graduate education is to familiarize the student with the cultural heritage that is his for the seeking. Another fundamental function is to quicken a desire in the student to exploit that cultural heritage by making it his own.

Man's adventure into the moral realm has concerned itself with the problem of the good life. The story of man's search for moral truth is written in the great religious literature of the world. It is recorded in the words of the priest and the prophet, in the proverbs of the sages, in the sayings of the moral philosophers and in the teachings of the founders of the world's great religions. Man's concern with the good life peculiarly sets him apart from all other living creatures, for man, so far as we know, is the only creature that deliberately sets up for himself a code of conduct involving ideals and sanctions which he feels himself morally responsible to observe, in order to live the good life, and which he observes oftentimes at the cost of life itself. Man's pursuit of truth in the moral realm is rich with heroic figures who have kept the faith even unto death itself and in so doing enriched the moral heritage we enjoy today. Their struggle to realize moral ideals constitutes a vital chapter in human history that tells the story of man's search for the good life. Such stories dealing with the heroic and noble in human nature keep us from losing faith in the good cause that it is our duty as college-bred men and women to champion.

Another important chapter in the history of human culture concerns man's exploration into the realm of the imaginative. For untold centuries man consumed his time in the pursuit of creature comforts, food, shelter and clothing, and the struggle for existence was so strenuous that he never thrilled to the beauty of the rose, the song of the lark, the splendor of the stars or a summer rainbow spanning the heavens like a smile of God. But at last a man was born who had the soul of an artist. Many years ago archaeologists discovered in the darkened interior of a

cave in Europe, carved upon its walls, the perfect likeness of a reindeer, and that discovery revealed a new chapter in man's cultural development. From time out of mind the reindeer had been a beast of burden and a source of food. One day, however, a cavedweller suddenly saw that the reindeer was a creature of light and form, and graceful movements and his creative imagination set to work to reproduce upon the darkened walls of his cave this lovely creature that had pleased him with its grace. We are told that this unknown artist succeeded remarkably well in reproducing the symmetry and charm of a reindeer in motion. That was a great milestone along the journey of man's march toward civilization.

Sometimes we talk about the great step forward man took when he first became a tool-using animal. We mean tools made of a material substance—stone, and bronze and iron. Such tools are the creation of man's practical imagination that fashions things simply for use. It was perhaps a greater discovery when man began to use his creative imagination to fashion things not for use alone but to satisfy his love of the beautiful. Here again man set himself apart from all other living creatures in that he is the only creature, so far as we know, that builds or creates to please artistic taste.

On the wings of creative imagination man voyages beyond the limits of time and space. Other creatures must live in the present but man, if he chooses, can in an instant transport himself to some golden age in the past or build for himself some ideal utopia in the future. Biologists tell us that animals must adjust themselves to their physical environment or perish. Man, in so far as he is a physical creature, likewise pays the price of destruction if he cannot adjust himself to the physical world in which he lives. But, whereas an animal is at the mercy of its physical environment and that alone, man, were it not for his creative imagination, would also be at the mercy of his moral and spiritual environment. Man has been able to endure spiritually because his creative imagination enables him to remould the world nearer to the heart's desire. If his spiritual environment displeases him, man's creative imagination affords him an avenue of escape. It enables him to live in a lost Eden or a newly found Jerusalem. The world of literature and music, the great art galleries and the

mighty cathedrals whose spires steal up to the silent stars represent the fruits of man's creative imagination.

In music, song and story, in painting, sculpture and architecture, we read the record of man's exploration into the realm of the imaginative. Before the Gothic cathedral could lift its spires heavenward, it had to exist in the creative imagination of an architect; before the scene of "The Last Supper" was immortalized in colors upon a canvas, it had to exist in the creative imagination of a painter. The *Iliad* of Homer, the *Divine Comedy* of Dante, the *Lear* of Shakespeare, the *Paradise Lost* of Milton, the *New Atlantis* of Bacon, the *Prometheus Unbound* of Shelley and *The Magic Mountain* of Thomas Mann are fruits of the creative imagination, and we enjoy them by means of the creative imagination just as we enjoy the splendor of the sunset or the soft murmur of a brook.

College education should familiarize the student with many of the results of man's creative genius; it should intensify the student's love and appreciation of the aesthetic heritage of the race. If we are to enrich the lives of others with a love of beautiful things, our own lives must be enriched.

Another chapter in human culture concerns man's exploration into the intellectual realm. It was a dramatic moment in man's history when he became a reflective creature and began to reason about his destiny. The first man who asked himself the questions: Who am I? Whence am I? and Whither am I going? asked questions that have challenged man the thinker for definite answers through the ages. Man has been called the great mystery and riddle of the universe. Of him Shakespeare wrote: "What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!" The French philosopher Pascal said that "Man is a reed, the most feeble thing in nature, but he is a thinking reed!" Because man is a thinking reed, he has continually sought an explanation of his own mystery. The story of that search is written in the religious, philosophical and scientific books of the world. Sometimes man has said that he is a child of the dust and that his destination is the dust. Sometimes man has said that he is a child of the spirit

and that his destination is a spiritual one. Sometimes man has said that the mystery of his existence and destiny is beyond his finite power to fathom. Then he has turned to religious faith, and, in the words of Tennyson, said:

Strong Son of God, immortal Love,
Whom we that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

Having said this, man has humbly added that the ultimate answer to his riddle lies beyond the veil which someday God will lift. Whatever may be the answer, when the final story is told, man's reason has written splendid chapters upon the subject.

Man has not only philosophized about the riddle of his own existence but he has tried to solve the riddle of the universe in which he lives. In the words of Francis Bacon he has taken the whole world to be his province of knowledge. From time immemorial the stars in their courses have challenged man's attention. More and more his reason has reached out into infinite space, seeking to chart the laws whereby this universe is governed. As man's mind has explored the heavens, observing the number of astronomical bodies that swing true to their course in periodic regularity, he has been moved to exclaim with the immortal Kepler that man thinks God's thoughts after him.

Whether man has let his reason soar into the infinite expanse of the heavens above or into the infinitesimal world harbored in the atom, his discoveries have been great tributes to the ingenuity of the human intellect. In proportion to the increase of his understanding of the laws that govern his universe, man has increased his mastery over nature, making her a ready and obedient servant in the creation of a better world in which to live. To the ingenuity of man's intellect we owe the marvelous discoveries in the world of science and invention, which have made the material progress of modern times possible. Man's inventive genius has freed him from many of the limitations of space and time. His world is no longer the little province in which he lives. Within our own generation the development of the radio has made it possible to bring the intellectual and emotional forces of the world to one's own fireside. The world's best artists, musicians, preachers, teachers, statesmen and enter-

tainers are now available to the humblest citizen. In spite of wars that periodically unleash the forces of destruction upon civilization, man has achieved many intellectual conquests in his struggle for civilization. Graduate students should make a modest share of that intellectual heritage their own. We can never enlighten the lives of others with knowledge if our own lives have not been enlightened.

The last great exploration to be mentioned in this discussion lies in the social realm. The record of that exploration is written in the social, historical and legal literature of the world. The evidence of that exploration is found in the institutions of society—the family, the church, the school and the state. The motivation of that exploration has concerned itself with the problem of how man can live with man and nation with nation in peace and harmony. This is the great problem for which man's intellectual ingenuity has found no satisfactory solution. This does not mean, however, that man has made no progress in this particular sphere. He has gone far in the development of such social institutions as the family, the school, the church and the state. The family today as an institution of society is firmly established. On the whole, family life is more secure and happy. The school, more than ever before, has become a great agency for the spread of learning, and the broadening of man's intellectual horizon and the enrichment of his cultural insight. The church has become more conscious of its mission to chasten the spiritual life of man and to inculcate the gospel of neighborliness and brotherly love into the lives of those who attend upon its altar. The state has become more humane in its regard for the well-being of its citizens than the state has ever been before.

The great problem in the social realm at the present time is how to improve a better understanding among nations. In spite of the work of a few idealists, international relationships are still governed by the law of expediency rather than by the law of right and justice. There are those who feel that the very fate of modern civilization is threatened because nations are unwilling to develop the spirit of the good neighbor in dealing with one another. Internationally, our ethical code remains in a primitive state. Nations continue to be like feudist families, motivated in their conduct toward one another by a spirit of suspicion and

clannish hatred. Modern man has yet to learn the lesson of international goodwill. As I see it, humanistic education has here its greatest task in the immediate future, which is to build up an international code of conduct that will bind nations together in a working harmony just as families are bound together to form the state itself.

In 1794, the Scottish poet Robert Burns, amid the furrows of his modest farm in his beloved Scotland, caught a vision of a day to come when "man to man, the world o'er shall brothers be for all that." A little more than a hundred years ago, Alfred Lord Tennyson envisioned the coming of a day when the battle-flags will be furled "in the Parliament of man, the Federation of the world." Someday, in spite of the tragic events of the hour, man will catch the light of promise again of better days to come. It should be the purpose of humanistic training to keep that light of promise shining brightly. When the last bomb has been dropped, the last ship sunk and the last gun fired, there must still be burning in the hearts of millions in this and other lands the flaming desire to rebuild the world where men everywhere may live at peace with their neighbors. The ideal of the brotherhood of man, since its pronouncement nearly two thousand years ago, has been cherished in the bosoms of many peoples and in many lands. Man's exploration into the social realm, trying to make this dream of universal brotherhood come true, time ultimately will bring to a fruitful issue.

In this discussion, I have tried to sketch briefly some of man's explorations into the moral, imaginative, intellectual and social realms, and to indicate how the results of these explorations constitute the humanistic heritage of our world today. As stated in the beginning, man's quest of intellectual and spiritual experience unfolds a magnificent drama in human history. By many avenues man has approached the road that leads to the Palace of Wisdom. That road beckons us all on. We may never reach the portals of that palace for, like all ideal things of the spirit, the Palace of Wisdom is built in the realm of dreams. But the road to the Palace of Wisdom is a golden road to travel, and for all of us the vision of the humanist should light the way.

THE DENOMINATIONAL COLLEGE

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UNIVERSAL warfare has produced profound changes in college populations and financial resources. An uncertain postwar outlook has led to planning for the future. No college is so humble as to have no postwar planning committee. In these unstable times when objectives are being defined and structures are being examined, the simple techniques of educational engineering are useful. By implication at least a function-structure formula is being used.

The assumption is accepted that function controls structure. If a unit of a college structure is being examined, its function is defined and its structure is examined to see how efficiently the function is served. When inefficiencies and inconsistencies are discovered they are eliminated and when new methods are found which serve objectives more effectively, they are incorporated into the structure. The technique is simple: define the objectives clearly; analyze them carefully and build a streamlined body which will achieve them effectively. With this formula in mind, the writer has been interested in examining the functions of the denominational college and a few of its structural units. His analysis runs in the following fashion.

A substantial portion of the private colleges in the United States have affiliations with religious denominations. The exact number cannot be easily calculated because of the varying degrees of affiliation that are found in the survey of the question.

There are several ties which may bind a college to a denomination. The most definite ties are legal clauses in the college charter. Some charters may limit the selection of a president to a member of the denomination. Some charters may symbolize denominational connections by stipulating that a proportion of the trustees, and usually a majority, shall be members of the denomination. Or some may require both a president and a majority of the board of trustees to belong to the sect. Sometimes the trustees are appointed by official bodies of the church or title to the property of the college rests in the denomination.

Affiliation is also recognized by the acceptance of gifts from the denomination. The gifts may be official as when the churches or associations of churches appropriate annual funds for the operation of the college or special gifts for buildings and endowments. Or they may be personal when donors belonging to the denomination give support to a college with the understanding that they are giving to the college as a college affiliated with the denomination.

Some colleges without charter requirements are affiliated with denominations through official action of boards of trustees. Such colleges state that they are colleges of the chosen denomination. Perhaps at one time the college may have received financial assistance, or now receives it from the denomination; perhaps the president or an influential group of the trustees once belonged to the denomination and thought it appropriate to make affiliation. A long tradition of cooperation may be accepted by the college and its constituency.

The origins of this type of college lay in the convictions of denominations or of donors that each denomination should establish colleges to train its own youth. Or the group establishing a college followed a tradition that colleges should be given denominational labels in order to receive financial support and have access to a body of students through the churches of the denomination.

The intervening years have, however, altered denominational affiliations in many cases. And in general it may be said that connections have become increasingly tenuous. Frequently through the years the charters of colleges have been amended by permission of the courts or of denominational bodies or both to strike out clauses which specify denominational connections. Still more frequently the clauses of the charter are legally operative but no connection with the denomination except in name is observed.

The loosening of denominational ties has followed no specific pattern. Obviously where the property belongs to the church body, the connection must remain a close one. When the trustees are appointed by official bodies, the affiliation is likely to be close. Attenuation seems to occur when the denomination does not help support the college or when the faculty has no interest

in the denomination and little active interest in religion. These colleges tend to select their faculties for scholarship and teaching ability with only minor attention or no attention at all to interest in Christian education.

The loosening of denominational ties is advanced by substituting Christian education for denominational education as a function of the college. Whatever may have been the practice of the denominational college in the past, we find little interest in the typical non-catholic church college of today in teaching sectarian dogmas as compared with interest in the Christian religion without emphasis upon the creed of the affiliated church.

While denominational ties are being loosened and broken, the objective of Christian education is still affirmed by a very substantial proportion of private colleges. This is due in part to the personal convictions of administrative officers and faculty members. They believe that religion is a fundamental factor in wholesome living. And they know that this position appeals to a very substantial body of parents who wish their children to be schooled in the Christian way of life. Such parents therefore prefer colleges where attention is paid to Christian practices. The colleges strengthen the appeal by pointing to the legal inability of the greatly feared and greatly favored state-supported universities to provide adequately for Christian education.

SECULAR EDUCATION

It may be of interest to apply the formulas of educational engineering to the church college and examine its structure in relation to its functions.

The college has three outstanding functions. It provides a secular education; it must provide for Christian education; and it may provide training for professional workers in the churches.

It is an elemental fact that a church college is obligated to provide an efficient program of college education for its students. It is a college. It has a charter from the state which gives it the right to teach the young of the state to be good citizens and this right demands the careful and efficient performance of the task. Its curriculum and instructional program are not ordinarily evaluated by state officers except where certification for the professions is involved but all colleges are deeply concerned about

the approval of associations of colleges and universities and every college realistically accepts the fact that students are not attracted by poor standards. From all sources—its colleagues, its parents, and its students—the responsibility for good secular instruction is demanded.

CHRISTIAN EDUCATION

When, however, a college accepts the development of Christian education as one of its functions, it enters a distinctive field. Universities and professional schools supported from public funds are handicapped in developing religious programs. Some are interested in religion. They give unofficial encouragement to organizations of students such as the Young Men's and Young Women's Christian Associations, Hillel Societies and Newman Clubs. They also officially encourage denominations to establish Bible schools and theological seminaries in the neighborhood, give credit for many of the courses offered in these cooperating institutions and permit their students to carry university courses. But they cannot make religious education a major function. They cannot attack the objective directly. If the task is to be well done on the level of higher education, it must be done by private institutions.

Proceeding in the fashion of educational engineering to study the function and structure of the religious unit, its function must be formulated. This, tersely, is to train students to be good Christians. What this involves requires an analysis of the characteristics of a good Christian. Here the analysis leads to three areas: the information essential to living a Christian life; the attitudes, the traits of character and personality that are accepted as characteristics of the Christian; and the practices, habits and activities that are carried on by the good Christian.

What these are is a problem which each college must solve for itself. The essentials of religion differ from denomination to denomination to a greater degree than the essentials of science differ from college to college.

But as a basic body of information is found in the Bible and in the writings of the moderns who base their expositions upon religious premises accepted by the faculty, the attitudes, values, and traits symbolic of Christian living have general acceptance

with specific modifications made by groups of Christians. Some Christian practices similarly are common to many and often to all sects. These materials the faculty examines and by consensus arrives at what shall be taught in its institution—information, attitudes and feelings and behavior. What these should be is important; but that they should be formulated as a basis for a college program is essential.

Some colleges which officially assert that Christian education is one of their major objectives cannot point to essential distinctions between their programs and those of colleges which make no such claim. They may specify attendance at chapel and church, courses in the Bible and student religious activities; but these can be found in state-supported institutions. This futile attack upon the problem in so many colleges is due primarily to the fact that the faculty has not squarely faced the analysis of the objective nor been concerned about a structure that will implement the objective.

When the engineer looks at organizational structures that are used to achieve the religious objective, he discovers at least five media. Through these are gained the information that is felt to be essential; the attitudes, feelings and values that are characteristic; and the behavior and practices that carry facts and feelings to fruition.

Obviously, the primary factor in developing a Christian college is its faculty. It is evident that a faculty or a substantial group of a faculty who are antagonistic to religion will nullify any official claims to Christian education. The faculty in intangible fashion, of necessity, let their attitudes be felt. This may not be and usually is not deliberate; but bright students sense faculty attitudes with ease. In similar fashion, but in the positive direction, faculty members who are personally interested in religious matters support the program of the college by participation and by intangible influence.

Unfortunately for Christian education, faculty members are usually selected for scholarship and secular teaching ability. Patience is not exercised to discover men who have not only scholarship and teaching ability but also an interest in religion. Whether they are hard to find or not is an important consideration. But if they are not found, Christian education is thwarted

to the extent that the faculty is a factor in an educational program. If the interest is active in religion, it is a positive resource. To be sympathetic but not personally active is more favorable than to be antagonistic. But if a Christian college pays no keen attention to the religious attitudes of its appointees, the spectator can be assured that the objective of Christian education is merely a paper objective.

A second unit in the religious structure of a Christian college is the machinery for providing religious information and developing Christian attitudes. The most common pattern is the battery of courses in religious education—courses in the Old and New Testaments, contemporary religions, and the like. If the college has decided that Christian education is a very important major objective, courses are required of all students; or they may be elective if election is the administrative policy of the institution.

A third medium of Christian education is the chapel exercise on Sunday or at other convenient times. This provides information, deepens the spirit of worship and gives practice in church attendance as one religious activity. To the chapel exercise are added religious meetings of a wide variety which are conducted by the college as such. They include official speakers, college conferences, religious emphasis weeks and the like.

A fourth medium is the student activity program. Here the students carry into practice the principles of Christian living through self-initiated activities. They are of infinite variety including the YMCA and YWCA, discussion groups, retreats, welfare projects and social service. These activities help the students plan to apply their knowledge, deepen their love for service and build behavior into habits and persistent attitudes. Information is valuable, feelings are important, but the practice of activities translates personal satisfactions into social contributions.

A fifth unit in religious instruction is a department of religious education. An unsympathetic or indifferent faculty is a source of anxiety to many administrations that are committed to Christian education. The responsibility for the total program is shifted in that case from the college to the department of religious education. It does what educating it can while the faculty are

spectators or opponents. Consequently, the department in many colleges has become frustrated. It senses the lack of sympathy, it sees that its purposes are thwarted, it feels alone, it loses morale. This condition obviously undermines the structure and negates the objective.

If Christian education is a major objective, it follows logically that it needs the same consideration as science, languages and social studies which ordinarily rate departmental status. The department offers the courses in the field. It provides a sponsorship of student religious activities and accepts responsibility for seeing that the religious objective of the college is constantly cared for. Its chairman is a suggestion center to which ideas for improvement flow, and who brings problems to the appropriate officers and, in general, has the function and structure of religious education perpetually on his heart and in his mind. If Christian education is a major function, it deserves a departmental status. Whether the department consists of an individual or a faculty, it is necessary to care for the interest of the objective.

These are five logical units in a structure built to embody the objective of Christian education. Others might be added. All exist in a variety of form in those institutions which achieve the objective in competent fashion.

PROFESSIONAL EDUCATION

Training professional workers for the churches may be a function of the denominational college. In some professions the workers are trained in professional institutions. Doctors, for instance, cannot legally practice without graduation from rigidly accredited medical schools. But teachers are certificated by the state both by graduating from professional schools and by carrying certain specified courses in a standard college. Religious professional workers, who in many denominations need no official scholastic certification to hold positions in the churches, are trained both in theological institutions and in standard colleges.

Training voluntary workers is a responsibility of the Christian college. The logical reason for this is that the religious layman participates in religious activities and the college should therefore train him in performing the duties of the Christian layman.

Voluntary workers secure their information, interests and prac-

tical abilities primarily by participating in the religious activities of the college. But this training may be intensified through in-service training by the faculty, through professional advice and diagnostic supervision. It may be further strengthened by practical courses in which the principles and practices of leadership are systematically analyzed, explained and applied. But whatever the form of instruction, the responsibility for training the voluntary worker is an inescapable obligation of the department of religious education.

In many Christian colleges, student religious activity programs are not organized under the department of religious education. They have independent leadership. However, good engineering demands that the college consider student activities to be the practice field for the department. The department teaches methods and uses of the student activities to perfect the practices. It curricularizes extra-curricular activities.

The objections are raised that such procedures destroy student initiative and that students prefer not to be dominated by the faculty in their extra-curricular lives. The answer is simple. The development of initiative is an objective of a competent faculty and domination is evidence of faculty incompetence. The principles of perfecting and smoothing the techniques of leadership taught by the department necessarily demand keen supervision of operations in practice.

Professional workers, however, are trained by the colleges only when the seminaries are not able to meet the demands for workers. If the denominations already have ample professional facilities their colleges will create an over-supply of workers if they also train for the profession. If, however, there are classes of positions for which the professional schools do not meet the demand, it is obvious that the denomination should call upon the colleges to help to fill the gaps. The colleges are not able in theory to do as good a job of training as the professional schools but what they can do is substantially better than no training at all. Indeed, for many classes of position, college training will be adequate for present, practical purposes.

The colleges of denomination must obviously go into conference with the leaders of the denomination on the matter. They will obtain a clear picture of the people in each of the worker

types,—their training, salaries, conditions of work, length of working and active service and other pertinent information. These data show how many of what types are needed annually to man the church positions. Against these facts will be placed the production of the seminaries to discover the relation of supply to demand.

Two alternatives are then open to the denominational leaders, if the seminary product does not fill the demand. Either the seminaries will train more workers or the colleges will help. To fill the seminaries of some denominations, however, it not only is a simple matter, because salaries after graduation are so small that the seminary graduate cannot pay the cost of seven years of schooling over any bearable period of time. The seminaries may be able to staff the larger churches, but ordinarily in the Protestant denominations, at least, they cannot care for the smaller churches. Consequently, for these and other reasons, conferences of the church leaders, the seminaries and the colleges for a denomination in a region are indicated to build a program for meeting professional demands as adequately as possible.

If we assume that a college has found that it should have professional objectives, an analysis of its functions reveals four services. In the first place, the college can give vocational guidance to young men and women entering the profession. To provide guidance it presents the opportunities in religious work, its advantages in service and the causes of failure. Against this description guidance officers assist the student to set his own aims and abilities and to help him to make a decision.

In the second place, the college logically offers pre-seminary curricula for those students who elect a seminary education. This curriculum will obviously be built within the framework of the prerequisites to the curriculum of the seminary and will supplement its requirements.

In the third place, the college may establish terminal professional courses. That is, it will train people to go directly from the college to positions in the pulpits and church schools. It will grant the fact that its products will not possess the training of the seminary graduate but it will act upon the judgment of the churches and its faculty that it can fill a gap that should be filled until such time as the seminary can meet the need.

Finally, providing for the total education of the professional

student it will obviously care for his general education and will set up a major or professional curriculum in a manner parallel with its curriculum for teachers.

The types of position for which it will train are determined by demand and supply data. Those types where the demand is greater than the supply are obviously indicated. They may be pastors, religious education directors, pastor's secretaries or others. The content of the curricula is derived from an analysis of the duties and problems of each class of worker. Courses which assist the worker to perform his duties with expertness and intelligence will be provided. These constitute the professional major.

In addition, conditions surrounding religious leadership in the area may lead logically to the development of extension activities. The pastors within the constituency of the college may need in-service training and stimulations. Voluntary workers will be benefited by the services of the college. A survey of the local field will indicate the types of extension project that may be profitably undertaken.

Four types of extension service have been used upon occasion. They institute what is a well known form of service. Summer courses are offered. Extension courses at off-campus centers are noteworthy; and workshops are an emerging form of instruction where men at work bring their own problems and are helped by a faculty of so-called resource persons.

In conclusion, as the engineer views the denominational college, he sees that it has three functions: to provide secular education, to emphasize Christian education and to develop professional education if that function is indicated. The faculty will decide upon its objectives. Once these have been settled, the faculty will analyze each of the objectives and build a streamlined structure. If it is committed to Christian education it will provide the information, develop the attitudes and teach the practices that are characteristic of the Christian layman. If it undertakes the professional training it will examine the field and determine the areas in which its contributions will be useful. It will discover the duties and problems of the workers and build curricula which will be related to the needs of the profession.

If a college claims that it is committed to the objective of Christian education, it must pass beyond the stage of sentiment and convention and maintain a true program that justifies the claims.

OXFORD UNIVERSITY AND THE AMERICAN COLLEGE

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AT Oxford University, the very atmosphere is permeated with reverence for a past that is quietly glamorous and plainly secure in the annals of scholarship. Oxford, with its background, cannot fail to exert tremendous influence on its faculty, its undergraduates, its servants and even its visitors. Indeed, this influence extends in good measure to other institutions, partly through Oxford men but more perhaps in a vicarious way through the eminence that ever belongs to the pioneer.

Despite the scope of this influence, however, Oxford has no institutional counterparts today, excepting its identical running-mate, Cambridge. There are distant collateral relatives who sometimes seek a closer affinity by squandering their assets in rather futile and synthetic imitation. But can Oxford methods really help American education anyway?

Needless to say, Oxford still has some truly great scholarship, well in keeping with its standing, but this is not prevalent. It is an institution of extremes, serving mainly the extremely elite in social and financial stability along with a still smaller sample of the extremely intellectual products of the best preparatory schools. It is true that the faculty includes some of the best academic minds in the Empire; and that some few recluses among the students work to the point of severity, too absorbed to be aware that they may be tacitly deplored by dons, scouts and classmates for missing the best thing, the vital thing the university now offers—the life. Such few chronic grinds may thus voluntarily average eight hours' work a day for two or three years, may stay in England each vacation and save their money. Like the scholars of old, they never know the value of university associations and vacation trips. The life and the travel, to be sure, are educational; they are Oxford's greatest modern opportunity, which many with some logic would not exchange for an equal residence elsewhere—but they are not synonymous with scholarship.

In its best departments, Oxford then has some outstanding, if quaint, examples of scholarship, beyond denial if not beyond

criticism. But how does its average work actually compare with the scholarly attainment at any typical American college or university? Oxford's highest undergraduate courses actually hardly surpass the average undergraduate work in America, though the former represents specialization and the latter general study. Yet we accredit Oxford undergraduate work as graduate work—in the dearth of information to the contrary; we assume correctly that Oxford is in a class by itself, but we assume incorrectly that it is at the head of the class of universities in the English-speaking world. And so we sometimes busy ourselves with building quadrangles, developing house plans like the Oxford colleges, installing honors systems and employing tutors. Whatever we do, Oxford, like Gibraltar, will stand. It will remain unperturbed on its pinnacle of priority; cognizant of no rivals but only of a preeminent heritage.

The Oxford plan, as a matter of fact, may serve satisfactorily its present purpose in England, as has been implied here in sincere tribute; but that purpose, I think, has been camouflaged to the outside world. Nevertheless, one gets there what he couldn't get anywhere else—perhaps that in itself is meritorious. But we, in America, cannot duplicate the age or life or travel, and we shouldn't want to duplicate the system of study if we evaluate it correctly. For true scholarship and true service, American education must build on different standards.

In view of these observations, it is a little puzzling to find English education so exalted in the United States and American education so underestimated in England. Since education is one great medium of assuring understanding of and cooperation with our valiant British ally in the war today and in the peace to follow, it is perhaps timely in a spirit of constructive criticism to consider certain clear-cut and more specific contrasts which tend to substantiate the above generalizations. These, among the little-known deviations of the real from the reputed at Oxford, are apparently observable only from within the university; and then only if one discards the rose-colored glasses through which many, including the writer, usually are inclined to view the cloistered dignity and antiquity of Oxford.

With formal education and rigorous, disciplined study actually sublimated to the rest of university life at Oxford, why are we

told that three years of work on the undergraduate level there is the recognized equivalent of the doctor's degree in America? First, the exaggerated notions of the English about their universities have become more magnified in America. They can't see the flaws; we are too remote or too spellbound with veneration to see the flaws in their education; moreover, our guileless and redundant modesty has inadvertently aided in convincing the English that their universities are superior to ours. Otherwise, they would have little evidence to that effect, since comparatively few Englishmen ever study in America and since most English educators have scarcely heard of any of our universities except Harvard, Yale and Princeton. For these three, there may be scant praise from the very liberal and generous thinker in England. For most of our other colleges, there is not even the incentive to investigate. And in evaluation and revision of curricula, the English are definitely not scholarly, whatever conclusions may be reached as to their other educational accomplishments. While they look with disdain on what they happen to ascertain of certain trends of our system of higher education, at the same time it can be said that at least it is a system, and not a museum or a monastery or a travel bureau. Perhaps, on close analysis, it may be deducted that one of the biggest, most far-reaching accomplishments of English higher education, so restricted to the few, was to start American higher education, so open to the many.

In other words, the English educators, in paradoxical provincialism, not only are unyielding in the defense of their methods from change, but are unflinching in the belief that no system of study can be sound which departs widely from it. This very belief must betray a shortness of vision, contradicting one of the purposes which any education should fulfill. Yet there is an eagerness to impart this belief through the evangelism of its disciples, who, in indiscriminate praise of Oxford, sometimes are subtly or naively calling attention to what distinction there may be in having gone there.

The English maintain that an education is judged essentially by such criteria as fluency in Latin (*experto crede!*) and knowledge of the fundamentals of Greek; speaking acquaintance, at least by lip service, with philosophy; and mastery of English

history and literature. To them, there has scarcely been enough American history yet to warrant its serious study; in fact, some would say that American history consists of little more than current events. And, while the American student may not be well-versed in English history, he seeks and finds consoling irritation in the fact that the provost of his Oxford college, in all his impressive and classical demeanor, had never even heard of the electoral college and the Alamo.

To the English, there can be little merit in the American liberal arts curriculum, with the choice of a major and minor from wide fields, and with a broad range of electives according to interest and aptitude. Their undergraduates concentrate, nominally at least, in a single, broad field of specialization; their general education was completed in the public schools. To the English, therefore, American educational processes not only need revision but that revision invariably should be toward the time-tested, infallible Oxford system. It is only natural that they would consider our most progressive institutions to be those which have adopted some of the Oxford methods, if indeed they have ever heard of such institutions. But do not the English educational methods really need revision even more?

In making the changes needed in American education, we probably err when we emulate a system like that at Oxford. Transfixed in its tradition, it has become more than outmoded—it has become ossified in so far as general and useful scholarship requirements are concerned. Its self-assured, aloof resistance to new ideas and new courses, with which American institutions have the courage and energy to grapple, indeed tends to exclude the very kind of learning needed for practical service to Britain herself and to the world in these times just as much as it excludes many worthy and competent Englishmen only because of unfair economic factors and absurd social distinctions. The English university, as a rule, isn't really due the credit for training their leaders either. They come ordained as leaders; the university's prestige merely lets them rise. Though the Oxford program is this inefficient, this impractical at home, American colleges take pride and expect great academic reward in announcing the adoption of phases of it.

It makes little difference educationally whether Magdalen Col-

lege was built before America was discovered if its lecture halls are virtually empty; it makes little difference whether a student resides in the rooms once occupied by Dr. Samuel Johnson in Pembroke College if the rooms are cold and the lighting poor; it makes little difference whether one reads for honors under the tutorial system at Worcester College if the tutor himself is so irregular in attendance that the schedule becomes farcical. But, with all the fine values and opportunities in Oxford learning and associations and travel, these conditions do many times apply.

The English educators don't understand American methods of education, don't want to understand them, and try to ignore them. It must be with some chagrin that they attempt to explain how the American students, making up only a fragment of the Oxford student body, frequently take about one half of the highest honors. Thus, the Americans do right well. Some would say it is because they are picked. But, it must be remembered, English higher education is theoretically designed for the picked Englishman. Furthermore, his specific preparation for the university more than offsets any advantage others may have in age, experience and selection.

Many Americans, on leaving Oxford, will praise uncritically the system where they might have their expenses paid with scholarship funds during residence and travel; where they could take the customary six-months' vacation each year and nevertheless stand about as high academically as desired. But this attainment on most moderate application is not necessarily a sign of outstanding individual scholarship. It is obviously these things: the American training has been better than we realize and better than the English are willing to admit, while the English standards are woefully overrated.

I will give a few supporting illustrations in accurate detail. At Oxford, it is highly advertised that lecture attendance is non-compulsory. In theory, this should attract many, and those attending should be genuinely addicted to the pursuit of knowledge for knowledge's own sake. If the lecturer happens to be on the examination committee in any given year, his audience may be fairly large and attentive, bent on gleaning his idiosyncrasies of thought and interpretation. Some other lecture halls may be very nearly empty. I was on several occasions the only student

present at a formal, scheduled lecture. Like many another, I attended few lectures in three Oxford years in view of such a situation. Carbon copies of many lecture notes can be obtained anyway with little inconvenience and without black marketing. These save time, and with little educational loss. But, more than that, they eliminate the transcribing of sombre dictation at a ninety-five degree angle, on a 600-year-old dining table, in 32 degree temperature Fahrenheit, while sitting on a decaying, backless bench in a sleeveless undergraduate gown that denotes that one should be seen and not heard even if he already happens to be an M.A. from somewhere or other.

My first tutor (I broke a precedent by leaving the first one through mutual discontent) originally was what we would call a history major. My college had needed a law tutor only, and that place was held for him until he could take first class honors in jurisprudence in one year. This he did, which fact classified him in Oxford as definitely a "brain." His assignments for tutorials, when they were made, were in great detail; references remarkably given from memory, even as to every dusty page number—but they were all wrong. My second tutor (I broke a precedent by telling him what I thought of the first one) gave exact references, from notes, and thus saved me much research time that I put to better use on the athletic field, where it was also difficult to keep from stepping on bits of broken precedents that Americans left all over the place.

My first tutor's experience in completing an entirely new course in one year was not without parallel. A Canadian contemporary, who applied himself with occasional diligence, for two years, had his thesis suddenly rejected—it seems he accidentally took issue with a pet theory of one of the examiners. He, thereupon, with true colonial perseverance and intrigue, entered upon an entirely new course. And, in the one remaining year of his more or less tranquil tenure, and with the exact amount of unexacting application, came through creditably and finished the work for a degree in another subject without even the least alteration in his vacation plans.

It is said that at Oxford, the bookworm makes a first; the unsuccessful bookworm makes a second; a gentleman makes a third (he has led a balanced life—has balanced many an oar in the crew,

balanced many a tea cup and balanced many times on the tight-rope of academic requirements that he found to be far less taut than heralded; the genius makes a fourth (he knew how to do just enough to get by—just enough and not too much). One who doesn't get by at all usually doesn't care, doesn't try, or figuratively fails to meet such technicalities as crossing his "t's" and dotting his "i's." And this is in the honor school.

If a man is in any way incapacitated during the examinations, he is graduated *aegrotat* (and Latin appears again), if his tutor vouches for his "work," though the tests are never completed. This is in more than one respect what might be called a sick B.A.—but this is still a part of the honor school.

The last step in the examination procedure is an oral or "viva" which may last from two and seven eighths minutes to three hours. Having an escalator feature, it gives opportunity to raise one's grade, but without the attendant danger of lowering it. In the brief interviews, examiners can tell at least whether one is from Berkeley Square or the Bronx, as even the more loquacious find it most difficult to talk their way from a fourth class to a first when arbitrarily allotted less than a three minutes' rebuttal. The candidate is voted by simple majority rule either into the world's most inarticulate alumni association or into the vociferous ranks of the "also-rans," a fellowship long since as illustrious if not quite as fashionable. This latter, exclusive group alone could defy Oxford accents, wear tan shoes, and eat ice cream cones. For they had not the *sine qua non*—an axe to grind. Finally, this annual census is finished, and the third class—that great melting pot of I.Q.'s and inertia—invariably will contain a working majority of the non-workers. This is still the honor school, and the Latinizing of all candidates' names in the final honors list emphasizes again the overall presence of a classical heritage.

There is, in addition, a pass course or "groups" for a student whose family custom demands that he complete something. From a given list, several subjects are elected and tests on them are taken when and as frequently as one likes. And yet the English look askance at our elective system. This work could not possibly exceed that of the sophomore class at Podunk College, and is far less inclusive. It is, in fact, so easy they won't admit even the indolent Rhodes Scholars.

In one honor school, the Latin requirement is to translate excerpts from Roman law. The textbook gives parallel the Latin and English; it is, in other words, what we would call a self-contained, all-purpose "jack." Tutors, whose standing is gauged yearly by the performance of their pupils on examinations, opine openly that one should know Latin or memorize the translation. I had taken previously only six years of Latin with an average grade of "A." But, for purposes of exact translation, one would do better if he knows no Latin and memorizes. In this subject, which was by far my strongest one, I made my only low grade, though I worked one night very hard in preparation for it. That fact at least gave gratifying exemption from the ancient order of bookworms, defined earlier. The examination questions are reasonably comprehensive, but the strain is eased considerably by making one half of them optional. The order in which they are to be administered is posted in advance, but that cannot be entirely depended on. They have been known to come out of sequence and one may well wonder whether this is gross nonchalance or a belated and malicious effort to catch conscientious crammers at the very game the system has inspired them to pursue.

Also judged by their success in training for examinations are indeed the professional crammers, who operate independently and unofficially as adjuncts of the faculty. They are a combination back-seat driver, Monday morning quarterback and mesmerizer. They back up a tutor's surveillance; they have the examination papers dating back several decades, and from these they predict by the law of averages what questions should recur; they key the students, who can pay a part of their stipend for this sideshow finale, to just the right emotional and mental pitch for the examinations. For the standard undergraduate work, whether it consists of taking some examinations or writing a thesis, the above seems generally to apply. It is undergraduate work for the English; graduate work for the Americans; it certainly would rate no higher than undergraduate work at the average American college.

The Oxford Doctor of Philosophy degree, which is heavily lauded elsewhere and little-esteemed there, is comparatively a new thing. Its red academic gown dots a little color in an other-

wise drab processional. But Oxford dons, who confer the D.Phil., infrequently bother to get them. Its requirements are these: some evidence of residence that usually varies in extent; no qualifying examinations; no foreign languages; no courses; a dissertation on an original subject; examination on the dissertation when it and the author are simultaneously in the mood. Since he is often the only one informed very well on his chosen, obscure subject, the examination may ultimately degenerate into a round-robin discussion of Oxford's academic leadership, especially in the boat race of 1898.

The Master of Arts degree is granted after several annuities are paid the university in appreciation of the learning it has transmitted. Other honorary degrees are granted for good intentions and good behavior, and also for good deeds (not necessarily and preferably not educational). The practice of awarding these free degrees continues unabated in wartime. Its preservation possibly has some connection with a fifth freedom. Thus, the mother of universities may at any Commencement become the *alma mater* of perhaps D. C. L. quintuplets from every walk of life, residence requirements being met in unison during the public orator's Latin eulogy in a setting reminiscent of nothing less than the Roman Forum.

For long, Oxford would not admit graduates of American colleges to its undergraduate courses without entrance examinations. More recently, graduates of institutions on the approved list of the American Association of Universities are admitted by application and toleration on the basis of records alone. So it became possible for an American to spend three carefree years in residence at Oxford. Such extreme types as the scholarly introvert and the inebriated aesthete burn their midnight alcohol in strangely separate spheres, while the majority, without this illumination, grope in less-turbulent, diverse interests—unknowing, unhonored and unstrung. For Oxford's unique opportunity generally lies neither in such artificial stimulation of scholarship or social life, but in certain broadening influences which are in bewildering abundance both at the university and in travel on the continent of Europe. So the American can hardly fail to find the entire Oxford experience interesting, entertaining and even enlightening, but the chances are he is educated

in the United States. He may be educated before he goes to Oxford or after he returns, but he won't find at Oxford the liberal arts education he is told he will find there—unless he is one of those rare, acrobatic, itinerant scholars who can quote Plato's *Republic* during a ski jump in Switzerland or so original and industrious as to dig out a self-made education at the sacrifice of "life, liberty, and the pursuit of happiness."

English university education does keep one wholesomely away from testing programs, classroom regimen, honor points and other such paraphernalia of the American college (it may also keep one away from books), and it gives leisure to think and travel and play. But in keeping away from experimentation and change has not the English university retrogressed? This inside story would suggest that infrequently, if ever, can English methods help American higher education. We must avoid the Scylla of our routine and the Charybdis of English casualness; we must put sincerity where there has been sham; we must keep our higher education an American system, capable of changes to meet imminent postwar needs; we must make its standard that of service, not that of tradition. There is a great place for Oxford work, but America isn't the place for it.

A COURSE IN HOME NURSING FOR THE COLLEGE CURRICULUM

THE National Health Survey¹ and later studies revealed the fact that approximately seven million persons are incapacitated for their usual activities each day during the winter months because of illness, injury or physical impairments. When one realizes that the large majority of the sick and injured are given some home nursing care, the need for more training in the home nursing skills becomes more apparent. Not only must the sick be more adequately cared for in the home, but disease must be prevented in so far as possible. Without doubt, much of the illness discovered by the National Health Survey could have been avoided through disease preventive measures in the home.

Upon all homemakers rest serious responsibilities for the health and protection of the family, not the least of which is the development of the ability to make use of available resources for disease prevention and to give home nursing care when illness occurs. Because the homemakers of the country carry great responsibilities for the health of the nation, they are deserving of all assistance that can be given them for the better accomplishment of their jobs.

Recognizing health as a common denominator of happy home life and effective community living, modern education has endeavored to prepare young people to meet the obligations of life successfully by making good health one of its major objectives. For the attainment of this objective young people must be taught accepted scientific methods of health promotion, disease prevention and adequate care of the sick in the home. Greater accomplishment of these objectives should aid effectively in lowering the nation's rate of illness and disability.

It is an established fact that many of the ills of adolescence and adult life have their incipiency in early childhood. Early detection and medical care of these illnesses with adequate home nursing care of the sick would assist in the conservation of human life.

¹ National Health Survey, *Sickness and Medical Care Series*, Bulletin 1: "Estimate of the Amount of Disabling Illness in the Country as a Whole, 1938"; Britten, R. H., Collins, S. D., and Fitzgerald, J. S.: "The National Health Survey," *U. S. Public Health Reports*, 55: 444-470, March 15, 1940; Holland, D.: "The Disabling Diseases of Childhood," *U. S. Public Health Reports*, 55: 135-156, January 26, 1940.

Nursing is as old as the human race, being born when the first primitive mother cared for the first sick baby. It is conceivable that preventive medicine originated in the efforts of primitive society to protect its families from the elements by the building of homes, and from disease by the use of incantations and the wearing of amulets. The present development of scientific knowledge in the field of health increases the complexities of disease prevention and cure and thus adds greatly to the responsibilities of every citizen. The modern homemaker requires specific training to prepare her to meet her responsibilities in this field.

American colleges have contributed greatly to the advancement of professional nursing and to the general dissemination of scientific health knowledge. Specific training in health maintenance, however, has been confined largely to specialized groups, and the average student leaves college with slight knowledge of the methods of keeping members of the family in good health or of caring for them when they become ill.

College-trained men and women have the potentialities of giving, with adequate training, excellent home care to the sick who do not require expert nursing service. Through their college experience they learn to respect scientific training and the importance of discipline in the execution of sick-room orders. Their broader education makes them more cognizant of modern scientific knowledge relating to personal and community health, which in turn makes for more intelligent cooperation with the physician. A good course in home nursing and family health affords a channel through which the student may put into practical use for personal and family health improvement many of the facts and skills learned in other courses. It gives that student a generous fund of health information that will be of inestimable value in subsequent responsibilities of parenthood, homemaking and community health leadership.

A college course in home nursing and family health offers no panacea for the solution of the nation's health problems, but it will result in more intelligent home care of the sick, improve maternal and infant care, aid in the prevention of some of the communicable diseases and assure better family health. The greater maturity of college students, the imminence of marriage, child-bearing, homemaking, vocational activity and community

leadership make college students more receptive to the content of the course and readier to apply classroom instruction to the solution of their problems.

The American Red Cross is preparing a *Teaching Guide* for a *College Course in Home Nursing and Family Health* for college administrators and instructors who feel the need of assistance with the direction and teaching of this type of course. The course is being prepared, not as a wartime emergency measure, but as a long-time educational program for potential homemakers.

The *Teaching Guide* is so arranged that instructors of the college course will have available factual material that is considered essential to the course. In addition, it will give suggested methods for teaching the course to college students. Supplementary references to college texts and lists of essential class equipment are given for each unit of instruction. The course may be fitted into any curriculum and given with or without college credit. The material will be so arranged that it may be adapted by the college for a one-credit, two-credit or three-credit course. Care has been taken to avoid duplication of material in other college courses except where this information has a direct bearing upon the student's understanding of family health and the home care of the sick.

The *Teaching Guide* is being prepared by Fern A. Goulding, R.N., M.S., Associate Professor of Hygiene of the Iowa State College, who has had many years of experience in the college teaching of home nursing, family health, school health and personal hygiene, in addition to a rich experience in the field of public health. Representatives of general education, nurse education and medicine are acting in an advisory capacity to the American Red Cross in the preparation of the college course.

The *Teaching Guide* will be available to college administrators in the early spring of 1945. Complimentary copies may be secured by addressing the nearest Red Cross chapter or National Headquarters in Washington, D. C.

THE WORK SHOP: A LANGUAGE LABORATORY*

ROBERT S. WHITEHOUSE

ASSOCIATE PROFESSOR, BIRMINGHAM-SOUTHERN COLLEGE

THE *first* reading of an article is usually prompted by the question: "What benefit can I derive from the reading of this article, the title of which has attracted my attention?" In this "palabrita al lector," the writer wishes to state that the project herein described has been of unusual benefit to the language classes at this institution, and so, by way of introduction, here is a brief statement of the language setup at Birmingham-Southern College. Those interested in adapting this program to their own needs will be able to visualize a workable plan as they read. We operate on the quarter system, and classes are scheduled on the basis of five recitation days a week. The program outlined below calls for one day a week in the Work Shop, that is, one-fifth of the time allotted to each class is spent in the Work Shop under the supervision and direction of the instructor regularly in charge of the class. This represents the minimum of time that should be given to the program, and it is the opinion of the writer that two days out of five would give still better results. Classes that meet three times a week could not afford to have less than one period a week in the Work Shop, and this might even be required over and above the regular recitation time, as in the case of compulsory laboratory periods in the sciences. This, however, would entail added difficulties of scheduling and should be avoided rather than encouraged.

In the fall of 1943 I took the initial steps to institute a plan to activate the instruction of foreign languages here. (This was with the approval of the administration, the officers of which were all interested in the experiment.) The "Record Room" was created as a beginning, and with the aid of colleagues and student assistants there was born a feeling that the spoken foreign language was at last coming into its own. The initial equipment was very scanty: a phonograph and three sets of records, all of the spoken variety.¹ Certainly there was nothing sensational about

* NOTE: Reprinted from *Hispania*, February, 1945.

¹ Oral Lessons in Practical Spanish, Portland Public Schools, Portland, Oregon, and the French and German Conversational Courses of Linguaphone

the beginning of the project, merely a desire to move forward sanely and with the conviction that the idea would eventually bring good results if allowed a little time and if the right kind of open-mindedness were allowed to filter into the program. All this took place!

At first there was no pressure brought to bear as to whether students would voluntarily go to the "Record Room" or not. Frankly speaking, the majority of them did not go at first. Then the individual instructors began to require nominal attendance, five or six hours each quarter, for example, but nothing really constructive developed that first quarter, except, perhaps, a better feeling toward the spoken language.

After using only spoken recordings during that first quarter, we have learned the shortcomings of this type when used exclusively, and have now expanded to the point of having certain "open house" periods, that is, periods open to all, rather than those periods assigned to regular classes. There are two or three such "open house" periods daily to supplement the regularly assigned periods. Recordings of an entertaining nature are the rule here, such records embracing all varieties of song from opera to the nursery, and instrumental pieces from a haunting waltz of the Old World to a rhythmic tango of Latin America.

With the opening of the winter quarter, the Work Shop had been conceived and brought into being, and I scheduled regular periods there for all sections in modern foreign languages. We worked individually with our respective classes, and from time to time discussed with one another what we were doing and what we were accomplishing. Near the end of the quarter I called for reports from my associates, and these reports brought out in detail the belief that the Work Shop had in all cases justified the time, effort and expense of the venture. All members of the language faculty were in favor of continuing and enlarging the scope of the Work Shop.

There was considerable variety of approach in the methods of the individual instructors, for it must be borne in mind that each man in the department was "on his own," and from each man's success or failure must emerge a concerted plan that would be

Institute, New York City 20, New York. (Conversational Spanish records were added at a later date, as was the course in Conversational Portuguese).

adopted in the future. It was brought out after weeks of study and analysis that the objective was to be a better grasp of the language from the standpoint of understanding the spoken word. This led to a better pronunciation, for the ability to hear the language correctly was demonstrated mainly through "reading back" the recorded words, and there was the phonograph record as a guide to pronunciation. It is worth mentioning that generally speaking the pronunciation on the records is good. Moreover, the speech of several men and women can be heard on some of the records, so that students learn to appreciate a fact that is often overlooked, namely, that there are many kinds of pronunciation of a given foreign language, and that there are others besides their own teachers who may be used as "guides" to a good pronunciation of French, German or Spanish.

With respect to the objective mentioned, that of being able to understand the spoken language, let it be said with sufficient emphasis that some tangible evidence must be required of the student to prove that he has gained this objective. To lose sight of this point is to cause the Work Shop period to be dull for the instructor and of little profit to the class. To sit and listen to spoken recordings, and to do nothing else, is to court a wandering of the mind and a desire for the bell to ring. Following are some methods of approach that have been used here.

For elementary classes the new vocabulary may be presented by the teacher in any way he chooses—by writing the new words on the blackboard or by giving out mimeographed lists. In the absence of such preparation by the teacher, the record may be played and the pupils told to write down *whatever they can* in the way of new words. Then the teacher corrects the mistakes, and the pupils repeat the procedure. This is slow work and is likely to discourage beginners.

In the kind of records where there are "Questions and Answers," there is room for interesting variety. The questions may be written as they are heard or they may be omitted and only the answers written down. In my own classes we have developed a pseudo-shorthand system which makes for early progress and satisfaction. It is very simple and can be used for all types of records, consisting primarily of taking down in order the initial letter of each word as it is spoken. A section of a record is played

at least twice at normal speed. I call on a pupil to "read back" *by the initial letter*. As soon as he makes a mistake, he is stopped. The next pupil reads until he makes a mistake. Eventually we have a correct version of the sentence or paragraph, still *by the initial letter only*. (I encourage little by little the Spanish sound of the letters, inasmuch as the statement "*Me llamo Juan Gerardo*," for example, is much more adequately registered through the letters *eme-elle-jota-ge* than through the letters *m-ll-j-g* as spoken in English.) A few "word-signs" are also advocated, such as the letter *k* for the word *que*, the *qu* for the verb *querer*, in any form, *lla* for *llamar*, *lle* for *llegar* or *llevar*, and *llv* for *llover* or *lluvia*. The context can usually be trusted to make clear the actual word needed. After all, it is worth something to the pupils for them to find that they can progress from easy beginnings to things more difficult and complex. They are more gratified over their progress than the teachers are, and very few of them have failed to remark that they never knew it was possible to progress so much in so little time.

In connection with the utilitarian end of the Work Shop, it might be fitting here to state that this is an excellent place in which to assemble all *realia*. Thus it becomes possible to display everything to all classes in all languages: a Spanish section here, a German display there and a French nook somewhere else in the room.

I feel that in closing I should comment on the fact that this is not a "fly-by-night" accelerated scheme for learning languages in a hurry. It will go on at Birmingham-Southern College long after the war is won. Moreover, other Work Shops will be created within the state and elsewhere. Here the program will eventually be placed in the hands of one man, where it belongs, rather than in the hands of all members of the department. The cost of the equipment is relatively low, and the returns from the effort very high. Students do not become "language-minded" overnight, but in the brief space of one quarter they have been found capable of the kind of progress that is gratifying to language teachers and a real source of satisfaction to the pupils themselves.

COLLEGE PRESIDENTS OF THE SAME NAME

OF the 604 present member college presidents of the Association of American Colleges, the name of Smith, as would be expected, leads the list with seven representatives:

- Vivian T. Smith, Upper Iowa University
- Marion L. Smith, Millsaps College, Mississippi
- L. E. Smith, Elon College, North Carolina
- C. Q. Smith, Oklahoma City University
- G. Herbert Smith, Willamette University, Oregon
- G. Morris Smith, Susquehanna University, Pennsylvania
- Charles J. Smith, Roanoke College, Virginia

The latter two are brothers.

The Jones family lives up to expectation by coming second with six:

- William C. Jones, Whittier College, California
- David D. Jones, Bennett College, North Carolina
- Howard W. Jones, Youngstown College, Ohio
- Thomas E. Jones, Fisk University, Tennessee
- Edward Newlon Jones, Texas College of Arts and Industries
- Lewis Webster Jones, Bennington College, Vermont

The Johnsons are tied with the Davises with representation of five each:

- Harwell G. Davis, Howard College, Alabama
- Lawrence A. Davis, Agricultural, Mechanical and Normal College, Arkansas
- C. Ernest Davis, La Verne College, California
- Herbert J. Davis, Smith College, Massachusetts
- John W. Davis, West Virginia University
- Mordecai W. Johnson, Howard University, D. C.
- Ernest A. Johnson, Lake Forest College, Illinois
- Z. T. Johnson, Asbury College, Kentucky
- Alvin W. Johnson, Emmanuel Missionary College, Michigan
- Robert L. Johnson, Temple University, Pennsylvania

There are four Bowmans:

- Isaiah Bowman, Johns Hopkins University, Maryland
- George A. Bowman, Kent State University, Ohio
- John G. Bowman, University of Pittsburgh, Pennsylvania
- Paul H. Bowman, Bridgewater College, Virginia

Six family names are tied with three representatives each:

- J. N. Brown, Concordia College, Minnesota
Arlo A. Brown, Brothers College, New Jersey
Kenneth I. Brown, Denison University, Ohio
Herman Lee Donovan, University of Kentucky
George F. Donovan, Webster College, Missouri
J. J. Donovan, College of Great Falls, Montana
M. LaFayette Harris, Philander Smith College, Arkansas
Rufus C. Harris, Tulane University, Louisiana
F. S. Harris, Brigham Young University, Utah
Clarence P. McClelland, MacMurray College, Illinois
George W. McClelland, University of Pennsylvania
S. W. McClelland, Lincoln Memorial University, Tennessee

The first two McClellands are brothers.

- Horace E. Thompson, Arkansas State College
Paul L. Thompson, Kalamazoo College, Michigan
Robert Franklin Thompson, College of Puget Sound,
Washington
Harry N. Wright, College of the City of New York
Louis C. Wright, Baldwin-Wallace College, Ohio
Walter L. Wright, Lincoln University, Pennsylvania

Now follow groups of pairs of the same name:

- W. S. Allen, John B. Stetson University, Florida
Henry E. Allen, Keuka College, New York
Hugh P. Baker, Massachusetts State College
John C. Baker, Ohio University
Doak S. Campbell, Florida State College for Women
Carlyle Campbell, Meredith College, North Carolina
Leonard Carmichael, Tufts College, Massachusetts
O. C. Carmichael, Vanderbilt University, Tennessee
F. G. Clark, Southern University, Louisiana
John B. Clark, Tennessee College
D. R. Glass, Texas College
Meta Glass, Sweet Briar College, Virginia
J. H. Grier, Monmouth College, Illinois
Robert C. Grier, Erskine College, South Carolina
Ernest M. Hopkins, Dartmouth College, New Hampshire
Harold Dana Hopkins, Defiance College, Ohio
Robert M. Hutchins, University of Chicago, Illinois
Francis S. Hutchins, Berea College, Kentucky

The Hutchins brothers are the sons of president emeritus William J. Hutchins of Berea College, Kentucky.

Henry J. Long, Greenville College, Illinois
John J. Long, St. Joseph's College, Pennsylvania

M. J. Martin, Loras College, Iowa
Andrew B. Martin, Ottawa University, Kansas

Robert O. McClure, Ohio Northern University
Norman E. McClure, Ursinus College, Pennsylvania

Robert N. Montgomery, Muskingum College, Ohio
R. B. Montgomery, Lynchburg College, Virginia

Henry T. Moore, Skidmore College, New York
Dale H. Moore, Cedar Crest College for Women, Pennsylvania

Jarvis S. Morris, Polytechnic Institute of Puerto Rico
Don H. Morris, Abilene Christian College, Texas

A. M. Murphy, Saint Mary College, Kansas
William J. Murphy, Boston College, Massachusetts

Erland Nelson, Carthage College, Illinois
D. M. Nelson, Mississippi College

William G. Spencer, Franklin College, Indiana
Herbert L. Spencer, Pennsylvania College for Women

Constance Warren, Sarah Lawrence College, New York
Frank F. Warren, Whitworth College, Washington

Guy H. Wells, Georgia State College for Women
Herman B. Wells, Indiana University

Lynn T. White, Jr., Mills College, California
Goodrich C. White, Emory University, Georgia

The number of college presidents with duplicating names is 87,
more than one-seventh of the total membership.

NATIONAL ROSTER OF PROSPECTIVE COLLEGE TEACHERS

BELOW is given the list of seniors recommended by member colleges as persons who should be encouraged to do graduate work with the idea of preparation for college teaching. These nominations are in conformity with the program approved at the last annual meeting of the Association as outlined in detail on pages 154-56 of the March issue of the *BULLETIN*. Here are the chief features of this program:

Arrangements will be made by the candidate selected, in consultation with officers of his own college, to enter graduate school for at least one year's training for college teaching. His studies during this first year will be carried on primarily from the point of view of preparation for college teaching rather than of meeting the formal requirements for an advanced degree.

Each college will be concerned with helping those appointed find a practical solution of whatever financial problems may be involved.

Each college will undertake to offer each candidate it selects a one-year appointment to follow immediately after the year's graduate work. During this year the one appointed will be given opportunities for "in-service training" by serving either as an Assistant in the department of his special interest, thus coming in close contact with experienced teachers, or as an Instructor in charge of one or more classes under the supervision of a regular member of the department. Each college will determine the amount of compensation in each case, having in mind that the purpose of the arrangement is to provide opportunities for the one appointed and not to meet the institution's need for instructors.

At the end of this two-year period, as a result of his experience in graduate work and in the work of actual teaching, and with the help of his advisers, the student should be in a position to make a wise decision as to whether his life work should be in teaching, and if so, what type of further training he should undertake.

Official word has come from the University of Chicago that a goodly number of "scholarships for prospective college teachers" will be available at that institution.

Copies of the March issue of the *BULLETIN* with an accompany-

ing letter have been sent to the deans of the leading graduate schools to apprise them of the project.

| STATE | INSTITUTION | STUDENT |
|----------------------|---|---------------------------------------|
| ALABAMA | Alabama College | Sara Rose Cook |
| | Birmingham-Southern College | Nancy Huddleston |
| CALIFORNIA | George Pepperdine College | Robert Broadus |
| | Immaculate Heart College | James Smythe |
| | Occidental College | Margot Rouseyrol Zilda Cross |
| COLORADO | Pasadena College | Marion Shows |
| | University of Redlands | Florence Wright Eileen Baughman |
| | University of Denver | Ross E. Price Nancy Meyer |
| | Dunbarton College of Holy Cross | Joyce Neil Roger Woods |
| | Howard University | James Watson Marion Louise Seifert |
| DISTRICT OF COLUMBIA | Florida Agricultural and Mechanical College | Rosita Garcia |
| | Paine College | Jean Justice |
| IDAHo | Northwest Nazarene College | Doris Evans Patricia Roberts |
| FLORIDA | Carthage College | Louise Pope Gilbert |
| GEORGIA | Knox College | India Thompson |
| IDAHO | University of Chicago | Ruth Lee Bacone |
| ILLINOIS | Wheaton College | Helen Wilson |
| INDIANA | Evansville College | Margaret Howard |
| IOWA | Central College | Donna Wilson |
| KANSAS | Parsons College | Miriam Grace Baughman |
| | State University of Iowa | Ruth Bachrach |
| | College of Emporia | Betty Marie Carlsten |
| | Sterling College | Charlotte Frances Green |
| | Washburn Municipal University | J. Irving Erickson |
| KENTUCKY | Berea College | Pauline Neucks |
| LOUISIANA | Centenary College of Louisiana | Dorothy Ruth Julian |
| | | Anna Ruth Roorda |
| | | Oswell L. Summers |
| | | Ann Elizabeth Mayer |
| | | Lois Studley |
| | | Marguerite Helen Day |
| | | Lois F. Scritchfield |
| | | Wilbur Eberhart |
| | | Esther Vodola |
| | | Eleanor Brown |
| | | Shirley Murov |
| | | Daisy Brown |

| STATE | INSTITUTION | STUDENT |
|---------------|---|---|
| LOUISIANA | H. Sophie Newcomb Memorial College for Women | Alma Collins Riess Frances Glenn Fort |
| | Louisiana Polytechnic Institute | Sara Lee Garrett Zulma McDermott Lucilla Post |
| | Louisiana State University Southwestern Louisiana Institute | Z. T. Gallion, Jr. Marion Louise Fleming George William Rollossen Janet Craighead Watson |
| MAINE | Ursuline College | William Whittemore Mary Louise Fraser |
| | Colby College | Howard Joseph Strott Paul Edward Hilmer |
| MARYLAND | Loyola College | Rosemary Pfaff Winifred Ahl |
| | Saint Joseph's College | Joseph Arnold Dana S. Payne |
| MASSACHUSETTS | Washington College | Grace White |
| | Eastern Nazarene College | Doris Roberts Arthur K. Littlefield |
| | Massachusetts State College Northeastern University Tufts College | Edith Grassi Sylvia L. Tyler Jeanne N. Williams |
| MICHIGAN | University of Detroit | Robert Afeldt |
| MINNESOTA | University of Michigan | Lester M. Wolfson |
| | Carleton College | Gloria Mazzini Peggy Platt Cornelius Gillam |
| MISSISSIPPI | Hamline University | Marvin Toews Karl Grittner |
| | Macalester College | Jane Louise Barnhart Ruth Elizabeth Miller |
| | St. Olaf College | Virginia Hoover Margaret Molberg Raymond Ritland |
| MISSOURI | University of Minnesota | Mary Buck Mary Katherine Harding Helen Hughes Hart |
| | Mississippi College | Doris Lucile Heisig Catherine Virginia Worley |
| | Mississippi State College for Women | Theodore Roscoe Clark Carolyn Gibson |
| MISSOURI | Central College | Jo Beth Majure Charles LeRoy Smith George Keene Schweitzer |
| | William Jewell College | Walter Murray Hunt Raymond Polson Jennings |

National Roster of Prospective College Teachers 329

| STATE | INSTITUTION | STUDENT |
|--------------|---|---|
| MISSOURI | William Jewell College | Douglas Davis Scrivner Samuel J. Voisey Richard Bridgett |
| NEBRASKA | Doane College Duchesne College Nebraska Wesleyan University | Beth Anna Mekota Joyce Ralph Marjorie Fee Midori Nishi Phyllis Hueftle Eileen Hone Mary Morris |
| NEW JERSEY | Georgian Court College | Horace Standish Thayer |
| NEW YORK | Bard College Columbia College College of the City of New York Elmira College Syracuse University Guilford College | James Joseph O'Brien Richard E. Weitzner Frank Krasner Ira A. Kukin Milton G. Reatmy Mary Nenno Glenn W. Thompson Virginia Asheraft Nancy Nunn |
| OHIO | Bluffton College Heidelberg College Hiram College Lake Erie College Oberlin College University of Akron Western College Wilmington College | Lois Sommer Richard Belsan Milla Young Marilyn Davies William Elmer Kennick Phyllis Bachelder Janet Shriver Bettymae Bookwalter |
| OKLAHOMA | University of Tulsa | Nancy Julia Lively |
| OREGON | University of Portland | Jack J. Cruikshank |
| PENNSYLVANIA | Cedar Crest College College Misericordia Elizabethtown College Franklin and Marshall College Geneva College Mount Mercy College Pennsylvania State College University of Scranton Villa Maria College Wilson College | Constance Smith Grace Keller Irma J. Luchi Sophie A. Pytel Mark Ebersole Marylin Miller Randall Melville Hanes Betty R. Holt Betty Mae Miller Florence Lacher M. D. Mangus Frank Marold John Taylor Francis X. Gerrity Teresa C. Fabrizio Joan Wroth Angel Rafael Gonzalez Rafael A. Vincens |
| PUERTO RICO | Polytechnic Institute of Puerto Rico | |

| STATE | INSTITUTION | STUDENT |
|----------------|--------------------------------------|-------------------------|
| RHODE ISLAND | Brown University | Ernest H. Hofer |
| | Pembroke College | Ursula Rothfels |
| SOUTH CAROLINA | Columbia College | Bettye Ackerman |
| | Limestone College | Thelma Rast |
| SOUTH DAKOTA | Presbyterian College | Norma Meadows |
| | Wofford College | Cecil White |
| TENNESSEE | Huron College | James Von Hollen |
| | Yankton College | William P. Cavin |
| TEXAS | Knoxville College | Lorna Meyer |
| | Tennessee College for Women | Elaine Lenogard |
| VERMONT | Vanderbilt University | Riley Wetherel Gardner |
| | Mary-Hardin Baylor College | William Adams |
| VIRGINIA | Southwestern University | Lucy G. Herbert |
| | Texas College of Arts and Industries | W. O. Gaillard |
| WASHINGTON | Texas Technological College | Sue Ella Gilbert |
| | Texas Wesleyan College | Irma Hines |
| WEST VIRGINIA | Bennington College | Mary Divers |
| | University of Vermont | Margaret Smith |
| WEST VIRGINIA | Bridgewater College | Lizzie Washington |
| | College of William and Mary | Doris McCall |
| WEST VIRGINIA | Hampton Institute | Idanell McMurray |
| | Madison College | Lois Anne Earls |
| WEST VIRGINIA | Whitman College | Glenna Faye Curry |
| | Bethany College | Mary Ann Ulrich |
| WEST VIRGINIA | | Carrie Bernice Wallace |
| | | John R. Score, II |
| WEST VIRGINIA | | Lawrence Alfred Lansner |
| | | Martha Sue Corbin |
| WEST VIRGINIA | | Nancy Nell Everline |
| | | Edith LaVerne Henderson |
| WEST VIRGINIA | | Carolyn Reynolds |
| | | Marie Merle Connor |
| WEST VIRGINIA | | Freda Louise Balthrop |
| | | Flora Bond |
| WEST VIRGINIA | | Ruth Kimball Jordan |
| | | Rebecca Gene Bowman |
| WEST VIRGINIA | | Justine Dyer |
| | | Barbara Ann Glenn |
| WEST VIRGINIA | | Della Louise Cooper |
| | | Elizabeth Smith |
| WEST VIRGINIA | | Ellen Mitchell |
| | | Howard E. Pettersen |
| WEST VIRGINIA | | Phyllis Miles |
| | | Louise Truxal |
| WEST VIRGINIA | | Margaret Weimer |

BLOWING ON THE SPARK

(Book Review)

GILBERT W. MEAD

PRESIDENT, WASHINGTON COLLEGE

TWO more volumes are added now to the professional bookshelf, both of them* interesting reports of studies in the field of teacher education in and for the college.

In all the current clamor over so much "bad teaching" we should first get rid of some egregious errors about the noble past. Probably not all teaching in "the good old days" was good; certainly a minimum of it was "great." Romanticizing the individual memorable instances into a roseate vision of past perfection is much too easy, and too often indulged.

If we have (quantitatively) "poor" teaching today, it is because we have more teachers. Certainly it is not that we have less methodology for them to swallow in their student days; at times, alas, to the exclusion of material of the "major" which they intend to teach. But methods do not make teachers. Can you imagine some education doctoral candidate writing a questionnaire type dissertation by assembling a list of the hundred (or thousand) "best" teachers of all time, and analyzing them as to their courses, if any, in formal pedagogy, where, when and under whom?

Imagine, too, judging the success of George Lyman Kittredge, William Lyon Phelps or James Harvey Robinson in their ability at setting their students on fire intellectually, by measuring it in terms of methodological courses taken!

The chances are there are as many good—even "great"—teachers now as there ever were, and possibly more. But the strong wine of their presence among us seems sorely watered

* *The College and Teacher Education*, prepared for the Commission on Teacher Education, The American Council on Education, by W. Earl Armstrong, Ernest V. Hollis, and Helen E. Davis. The American Council on Education, Washington, D. C., 1944, pp. vi, 311. \$2.50.

Better Colleges—Better Teachers, by Russell M. Cooper and Collaborators of 28 Colleges, The North Central Association Committee on the Preparation of High School Teachers in Colleges of Liberal Arts, 1944. Distributed by the Macmillan Co. Paper, pp. v, 167. Price not indicated.

down and diluted by the great increase in the profession this last half century, bringing in a greater number of the mediocre, though not a higher percentage.

So we go on studying the problem by commissions and committees, entangling ourselves more and more in heavier schedules of pedagogical method, and failing at times to recall the homely warning as to the impossibility of converting a porcine auricular into a silken (even rayon) *porte-monnaie*.

Possibly a good way to clean the dead wood from the collegiate fuel lot would be to require at least five years of experience of the *privat-dozent* type. If you can attract and hold enough students, with fees, to make a living, you may live in the academic circle. Otherwise, you may (nay, should) abandon the profession for something more fitting. If your course breaks down in February, and your fees drop off, it is time to move on. By our more charitable American system, the students are forced by registration rules to remain, and you are financially supported by contract for the academic year, whether or no.

Is there another vocation anywhere like unto this, wherein cushions are constantly provided against the shocks generally expected in our "produce or else" world?

These reflections are not intended as a barrier of impossibility between the average quality of college instruction today and the chance of its improvement. Analysis and speculation are valuable, if by means of them one soul is saved. Usually unrecorded in such studies as these most recent ones is the solid feeling of self-satisfaction experienced by some organizations when they find how much better off they are than their neighbors. Public self-abasements are rare among self-survey groups.

There is great virtue in continuing studies in the important field of teacher education at all levels. The two here referred to are each in their own delimitations, valuable. The Armstrong report is of wider scope than the Cooper one, both geographically and in types of institutions studied.

Dr. Cooper's report describes a cooperative venture by 28 colleges over a two-year period. The aim is expressed in the title, *Better Colleges—Better Teachers*. This includes a clearer understanding of the necessary relationship between the Department of Education and the Liberal Arts Departments, some of whom have

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looked upon the Education Department as an intruder, and feared a "vocationalizing" of the Arts.

The procedure was by local studies, discussions and self-analyses, with inter-college conferences in state-wide groups, and participation in the University of Wisconsin Summer School Work Shop for six weeks for each of four years.

Everything on each campus was analyzed to find its relationship with the central objective, including curricula, examinations, library, grading systems, counseling, orientation, extra-curricular programs, as well as the professional work in teacher education.

This is not a study in which deduced conclusions are the inevitable end of assembled data. Rather, the thesis shows from the beginning, and is clear throughout, that attention to and study of the problem is certain to assist in making better teachers, as the colleges themselves are alive to their responsibilities; and, that "the liberal arts colleges have distinct personalities, and what works well in one college may be a complete failure in another." To both of which conclusions one readily agrees. Better colleges should provide better teachers; and identically would be deadly.

In this report, then, an arts college administrator may not expect to find a panacea for his troubles, but he will gain insight into the inner workings of 28 campuses. In this respect it is stimulating as well as it is retrospective of the factual history of the work of this Committee.

Dr. Armstrong and his colleagues report for the Commission on Teacher Education in the American Council on Education, Dr. Karl W. Bigelow, *Chairman*. Dr. Hollis, now principal specialist in higher education in the U. S. Office of Education, shared with Dr. Armstrong the field coordination of this cooperative study.

The scope included is wider and more varied than Dr. Cooper's. It includes six universities, five colleges of liberal arts, seven state teachers colleges, two negro colleges and three colleges having very close relations with city public school systems. These cover, geographically, all sections of the country, and range numerically from colleges of 500 or less to universities with more than 10,000 enrolled. Some are as completely rural in surroundings as others are urban.

Naturally, then, covering the material comprehended in the

report is too great a task for a brief space. The volume is a mine of information of what some current practices are in teacher education, and gives a constant stimulus to follow applicable examples. It is certain, therefore, to prove exciting to the administrator in search of light and leading.

Unlike the volume previously mentioned, this is a book with final conclusions deduced, and recommendations drawn. Among these shines the positive one that "teacher education can be adequately handled only by the entire institution acting as one organic group." In that sense, in every institution where teachers are trained, the college as a whole is, in effect, the Department of Education. The demonstrated lack of an organic pattern of administration hampers the development of the idea and its accompanying program.

"Modern scholarship," we are reminded, "has in too many fields lost its way in the arid paths of overspecialization." Integration and a synthesized method of intellectual approach are necessary for the student, with specialization of interest developing naturally and inevitably, "from within the fused or integrated pattern of courses."

The final conclusion is clear and emphatic: distinctions cannot easily be drawn between general and strictly professional education. In fact, such distinction is unnecessary. "The only satisfactory way out lies in the direction of organic unity."

And, if by following this gleam, the level of success of teacher education is raised one inch, all will be delighted to follow it.

The authors would definitely agree with the classics professor who recently wrote, "The verb *docere* takes a double accusative, and the boy comes first."

Drs. Armstrong, Hollis and Davis have presented a real document along the road of educational statesmanship.

THE REBIRTH OF LIBERAL EDUCATION

(Book Review)

J. C. BURK

ASSISTANT PROFESSOR OF PHILOSOPHY, WILLIAMS COLLEGE

THE major thesis of this interesting and provocative book,* stated briefly, is that the primary objective of liberal education is the analysis and discrimination of values; and that the humanities, since they are the exclusive storehouse of individual and humane values, transcend the natural and social sciences in importance. The rebirth of liberal education will occur whenever the humanities—literature, the arts, philosophy, religion and history—are restored to the primary position in the curriculum.

The possibility of rebirth implies present demise, and Mr. Millett devotes careful attention to the causes, historical and intellectual, which have brought the humanities to their present low estate. These causes are numerous and complex, but "the most dangerous foe of the humanities is one that dwells within and not without the academic citadel: science and scientific method." The enormous success and prestige which science has achieved during the past century produced a profound feeling of inferiority among academic humanists and led them, in a kind of self-defense, to the desperate strategem of trying to become scientists themselves in dealing with their own subject matter. But this counterattack with weapons forged by the enemy not only failed, but has produced results the very opposite of those intended. It led to impoverishment of the humanities and to further loss in effectiveness, for with attention focussed officially on their merely factual aspects, which they share with other disciplines, the unique function of the humanities—the source of their value and importance in education—has been pushed into the background. The first step in the reconstruction of liberal education then, is the reestablishment, in the field of the humanities, of the distinction between means and ends: recognition of the fact that the primary concern of the humanities is with problems of the significance of ideas, the aesthetic value of works of

* *The Rebirth of Liberal Education*, by Fred B. Millett. Harcourt, Brace & Co., New York, 1945: pp. 179. \$2.00.

art, the import of historical processes, and that, in the solution of such problems, involving insight, intuition and knowledge of human nature, "the scientific method is of absolutely no assistance."

But in addition to this clarification of objectives, what practical steps are to be taken to improve teaching in the humanities and to regain the ground they have lost? Mr. Millett first considers what is being done, and devotes two chapters to the results of an on-the-scene study which he made of the experimental programs and new teaching techniques employed at sixteen colleges. These chapters are interesting and informative, and the experimental programs and pedagogical innovations at Chicago, Stanford, Princeton, Colgate, Bennington and elsewhere are compared and properly assessed, not by means of some external criterion, but in terms of their success in achieving the aims which they profess.

In considering what *might* be done, Mr. Millett presents an informal survey of academic personnel in the humanities and suggests means by which the quality of that personnel could perhaps be improved. He discusses graduate education and suggests means by which it might be rendered more relevant to the task facing the teacher of the humanities in the undergraduate college. His observations, throughout the volume, on the teaching of literature, music and the fine arts are particularly penetrating and suggestive.

Although Mr. Millett is doubtless right in insisting that the teaching of the humanities has suffered from a kind of confusion of ends and means, it is questionable whether he is justified in attributing this perversion to use of the scientific method. And in the reviewer's opinion, both the dichotomies of method and subject matter, on which he bases his argument, are misleading. While the variety of scientific method appropriate to various fields alters with the subject matter, it can hardly be identified with an uncritical and irresponsible search for facts, for interpretation and evaluation are always indispensable to its proper employment wherever it occurs. Scientific method, in the broad sense relevant here, is simply the employment of reason and experience in the search for verifiable knowledge, and this rules out neither insight nor intuition, but on the contrary, presupposes both. Nor does Mr. Millett's dichotomy between the subjective

and individual values peculiar to the humanities, on the one hand, and the objective and social values peculiar to the natural and social sciences, on the other, bear critical scrutiny. For all values are at once subjective and objective, individual and social, wherever revealed: they are individual and subjective in the sense that they are products of the desires and appraisals of individual people; objective and social in the sense that their assertion goes beyond the present enjoyment and contains a social reference. Had Mr. Millett drawn these distinctions less sharply, a different, but perhaps broader conception of liberal education might have emerged.

TEACHER IN AMERICA

(Book Review)

PAUL RUSSELL ANDERSON

DEAN, LAWRENCE COLLEGE; SPECIAL CONSULTANT,
AMERICAN COUNCIL ON EDUCATION

THE jacket on the cover of this volume* announces it as "a provocative, personal commentary on teaching," a singularly appropriate description when contrasted with the exaggerations common to most blurbs. It properly suggests both the personal flavor of the volume and the limitations which accompany this form of writing. To administrators and to members of committees on instruction busying themselves with curriculum construction, this book provides no blueprint for a program. To those in the academic world who are concerned with recapturing the vitality of the "lost tradition" of teaching, it offers vigorous criticism and many valuable sidelights.

Professor Barzun holds that we expect too much from our educational system, that we should constantly remind ourselves that teaching is merely a means to accelerate self-education, that if we consciously recognize its limitations we shall come closer to fulfilling its real function. "The whole aim of good teaching," he says, "is to turn the young learner, by nature a little copy-cat, into an independent, self-propelling creature, who cannot merely learn but study—that is, work as his own boss to the limit of his powers." From Barzun's point of view, this can be done only through the inspirational impact of vital teachers upon responsive students. This is not a particularly new or startling idea, but it is one which needs constant re-emphasis.

Nearly half of the book is devoted to a discussion of the way to teach various subjects, written with spark, enthusiasm and no little opinionation. He wants mathematics taught along with logic and in terms of its meaning as well as its formal content. He would like to humanize science through greater emphasis upon the history of science, the mode of discovery and the principles involved. He wants historians to minimize chronology and to

* *Teacher in America*, by Jacques Barzun. Little, Brown and Co., Boston: pp. vi, 321. \$3.00.

show the relevance of movements and events to current problems. He would require study of the arts in terms of understanding as well as recognition. He would restore the classics, replacing philological analysis by philosophical discussion. He would urge study of foreign cultures through vital discussion in the living tongue rather than through so-called "area studies." In concrete terms, as he devotes one whole chapter to point out, he would like more institutions to follow the lead of Columbia College which he believes has gone furthest in developing a comprehensive pattern of modern tendencies in higher education.

Professor Barzun believes institutions of higher learning to be over-organized administratively. He argues that many of the functions of the teacher now handled administratively should be returned to him. He would change the conventional rules of libraries to make more available the unknown as well as the fashionable in books. He deplores the attitude of the professional educationalist toward the student, and would scrap most objective tests and other paraphernalia for "making more scientific" the educational process. In short, he would concentrate on the teaching function, shorn of embellishments, energized by inspiring instructors whose lives are devoted to the encouragement and development of discriminating thought. He would offer more incentives for good teaching and remove the premium on the doctor's degree and research.

This is a stimulating volume, exceptionally well written, and can be read profitably by professors as well as administrators, many of whom have not yet been awakened to reconsider educational objectives.

EDUCATION FOR RESPONSIBLE LIVING

(A Book Review)

PAUL RUSSELL ANDERSON

DEAN, LAWRENCE COLLEGE; SPECIAL CONSULTANT,
AMERICAN COUNCIL ON EDUCATION

THIS volume* makes strong appeal for general education as basic to effective adjustment in a democratic society. It is written from the vantage point of one who has witnessed increasing specialization on the liberal arts level at the expense of the cultivation of those attitudes and interests which develop judgment and insight in regard to human affairs.

Professor Donham argues that the liberal arts college has suffered in comparison with the professional school but instead of making more effective its own distinctive contribution it has too often aped the narrowly specialized curricula of scientific and technical institutions. While he agrees that some specialization is necessary and desirable on the undergraduate level, he believes that a plan of general education (preferably on a four-year basis) must be devised to prepare the specialist as well as others for the concrete decisions of life in a human world.

In his analysis, the author points out certain cardinal weaknesses in the present liberal arts structure, i.e., the subservience of the undergraduate program to graduate objectives and interests, the looseness of the elective system, the inadequacy of concentration and distribution requirements, the inclusion of unnecessary prerequisites for advanced work, the undesirable impact of professional accrediting agencies, departmentalization and the narrowly intellectual point of view which this often entails. He is particularly critical of the social "sciences," which have made abstractions of essentially personal and human problems. He would educate for living by bringing practical life into the classroom through study of concrete situations, upon which can be cast whatever light emerges from the various special fields. Through this process he would have the student see the changing character of human relations, understand something of individual

* *Education for Responsible Living* by Wallace B. Donham. Harvard University Press, Cambridge, Massachusetts: pp. XII, 309. \$3.00.

and social psychology and acquire a sense of values out of which loyalty and responsibility develop.

By way of correcting some of the current deficiencies in liberal arts education he would divorce a college faculty from the graduate faculty, focus attention upon the individual and collective needs of students, and reconstruct a curriculum aimed to develop habits, skills, imagination and judgment related to significant life problems. In contrast to many other critics of liberal education he sketches a core curriculum to achieve the desired results. He would require courses in mathematics, general science, contemporary civilization (to be followed by cultural history, defined in its broadest sense), human relations, economics and a continuing course in "policy" (integration, not alone of subject matter but also of problems and their solution). Detailed discussion of these proposals is impossible here; suffice it to say that they are provocative, and if given thoughtful consideration in the experimental vein, he proposes, should result in imaginative reorganization of the curriculum in terms of life needs.

The volume may overemphasize the function and problems of the social sciences in general education but it is a lively and oftentimes incisive discussion.

THE EDUCATIONAL PROCESS

(Book Review)

WILLIAM ALLISON SHIMER
PRESIDENT-ELECT, MARIETTA COLLEGE

WITH the precision of the mathematician he is, Dean Luther P. Eisenhart in the few pages of *The Educational Process** covers at all levels both the philosophy and practice of education. Following a close-packed introductory chapter, he discusses the curriculum; programs of concentration, independent study, and honors; methods of instruction, examinations and tests, the secondary school, and the graduate school of arts and sciences. He believes his ideas apply to schools of engineering also.

Contrary to the current fashion of prescribing the curriculum, Dean Eisenhart insists "there is more than one road to learning," that "adjustment to differences in the capacities and interests" should be made. The one fundamental aim of education is "the accumulation of knowledge and the development of the individual so that he appreciates the significance of what he knows and has learned the art of utilizing at least some portion of it, and of appraising values." Education should challenge the mind and develop initiative and originality. The teacher should aim to make himself dispensable. Independent study (strangely withheld until the junior year), theses, and honors work for *all* are means suggested. Education "for the development of men" is the opposite of "the credit system which encourages forgetting."

Good educational procedures on the secondary, college and graduate levels have essentially the same purpose and method. At all stages of the process educators should ask, "What are we endeavoring to make of our students?" Even major fields of study and graduate work properly conducted have in view the development of the creative powers of the individual rather than merely technical or vocational training.

Among the many special suggestions offered by Dean Eisenhart is the use of the M.A. degree for teachers and the Ph.D. for scholars.

* *The Educational Process*, by Luther P. Eisenhart. Princeton University Press, Princeton, N. J., 1945: pp. 87. \$1.00.

For those of us who are interested in the actual administration of educational institutions and not merely in controversy, this little book gives a useful gist of long and successful experience. With greater confidence we can attack textbook cramming, arid lecturing, prying examining, and encourage creative, cooperative attitudes among students, teachers, librarians and administrators. Fortunately, what is best for the student he and his teachers will find most enjoyable.

AMONG THE COLLEGES

BIRMINGHAM-SOUTHERN COLLEGE has received \$100,000 by bequest of the late Victor H. Hanson, publisher of the Birmingham *News Age-Herald*.

COLLEGE OF NOTRE DAME has announced a series of "Golden Jubilee Lectures on the Liberal Arts College" as a feature of its semi-centennial celebration: the last of this series was given on May 3 by the Reverend Hunter Guthrie, S.J., Dean, Georgetown University, who is one of the regular lecturers on our Arts Program.

EMORY UNIVERSITY'S School of Business Administration has received a gift of \$250,000 from the Rich Foundation of Atlanta as a memorial to its three founders—Morris, Daniel and Emanuel—to erect a building as soon as wartime restrictions are released.

LAFAYETTE COLLEGE announces an anonymous gift of sufficient funds to build a center for the promotion of international understanding and permanent peace: it is expected that the cost of the center will be about \$100,000. There will be a professorship of international affairs and scholarships offered to foreign students from Asia, South America and Europe, who will have living quarters at the center. The building will provide also seminar rooms and a library.

LYNCHBURG COLLEGE held, on April 2-3, 1945, a Conference on World Order under the auspices of the Commission on World Order of the International Conference of the Disciples of Christ. The Conference recommended the general approval of the Dumbarton Oaks Proposals as an important step in the establishment of world cooperation. It recommended also that all persons make a study of these proposals and express themselves as to improvements that might be made.

MCMURRY COLLEGE has received a gift of \$10,000 from J. M. Willson and family of Floydada, Texas, for the establishment of a lectureship, with the idea of bringing a nationally known lecturer to the campus for one week each year.

SCHOOL OF THEOLOGY OF SOUTHERN METHODIST UNIVERSITY became formally established on February 6, 1945, as the Perkins School of Theology in recognition of a gift of \$1,320,000 from Mr. and Mrs. Joe J. Perkins of Wichita Falls.

THE UNIVERSITY OF NEW MEXICO has recently issued a Bulletin describing "Mexico's Role in International Intellectual Europe," which is of valuable assistance in furthering the Good Neighbor Policy.

UNION COLLEGE (Kentucky) announces that \$10,000 has recently been received from the estate of the late Conrad B. Rice of Louisa, Kentucky. The gift will be added to the endowment and will be made a memorial to the donor.

UNIVERSITY OF DENVER received a check for \$40,000 to be used for the expansion of the downtown center of the University, from Helen Bonfils, on behalf of the Frederick G. Bonfils Foundation.

WILLAMETTE UNIVERSITY has been named residuary legatee in the will of Alfred Seaquest of Portland, Oregon. After several small bequests are paid, the residue of the estate will provide approximately \$200,000 which is to be added to the permanent endowment of the University.

NEW COLLEGE PRESIDENTS

- Albion College, Albion, Michigan. William Whitecomb Whitehouse, dean, college of liberal arts, Wayne University, Detroit, Michigan.
- Alcorn Agricultural and Mechanical College, Alcorn, Mississippi. William H. Pipes, dean, Southern University.
- Ball State Teachers College, Muncie, Indiana. John R. Emens, state director of teacher certification for Michigan.
- Brenau College, Gainesville, Georgia. Josiah Crudup, professor of physics, Mercer University, Macon, Georgia.
- Brigham Young University, Provo, Utah. Howard S. McDonald, superintendent of schools, Salt Lake City, Utah.
- Carleton College, Northfield, Minnesota. Laurence M. Gould, professor of geology.
- Centenary College, Shreveport, Louisiana. Joe J. Mickle, associate executive secretary, Foreign Missions Conference of North America.
- College of Charleston, South Carolina. George Daniel Grice, acting.
- Eastern Nazarene College, Wollaston, Massachusetts. Samuel Young, head of division of philosophy and religion.
- Gonzaga University, Spokane, Washington. Francis E. Corkery, president, Seattle College, Seattle, Washington.
- Hendrix College, Conway, Arkansas. Matt L. Ellis, president, State Teachers College, Arkadelphia, Arkansas.
- Lafayette College, Easton, Pennsylvania. Ralph C. Hutchison, president, Washington and Jefferson College, Washington, Pennsylvania.
- Otterbein College, Westerville, Ohio. J. Gordon Howard, editor, Sunday-school literature for the United Brethren Church.
- Park College, Parkville, Missouri. George Irwin Rohrbough, president, Monticello College, Alton, Illinois.
- Pennsylvania College for Women, Pittsburgh. Paul R. Anderson, dean, Lawrence College, Appleton, Wisconsin.
- Piedmont College, Demorest, Georgia. A. R. Van Cleave, acting president.
- St. Joseph's College, Emmitsburg, Maryland. Francis J. Dodd.

- St. Lawrence University, Canton, New York. Eugene G. Bewkes, dean, Colgate University, Hamilton, New York.
- Seattle College, Seattle, Washington. Harold O. Small.
- Southwestern College, Winfield, Kansas. Mearl P. Culver, superintendent of churches in the Minneapolis district.
- Talladega College, Talladega, Alabama. A. D. Beittel, dean, Guilford College, Guilford, North Carolina.
- Taylor University, Upland, Indiana. Clyde M. Meredith, pastor, Methodist Church, Jonesboro, Indiana.
- University of Illinois, Urbana. George Dinsmore Stoddard, New York State Commissioner of Education and president, University of the State of New York.
- University of Tampa, Florida. E. C. Nance, Chaplain, U. S. Army, on leave from Rollins College, Winter Park, Florida.
- Washington University, St. Louis, Missouri. Arthur H. Compton, physicist, University of Chicago.
- Wayne University, Detroit, Michigan. David D. Henry, executive vice-president.